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CORRESPONDENCE

BETWEEN MEMBERS OF THE

ANGLO-CONTINENTAL SOCIETY

AND

(1) OLD CATHOLICS,

(2) ORIENTAL CHURCHMEN.

*WITH AN APPENDIX, CONTAINING
ARTICLES AGREED TO AT THE CONFERENCE OF BONN,
HELD SEPTEMBER 14, 1874.*

EDITED BY THE REV.

FREDERICK MEYRICK, M.A.,

SECRETARY OF THE SOCIETY.

London :

RIVINGTONS, WATERLOO PLACE,

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CORRESPONDENCE BETWEEN MEMBERS OF THE
ANGLO-CONTINENTAL SOCIETY AND (1) OLD
CATHOLICS, (2) ORIENTAL CHURCHMEN.

I.

Correspondence between the Rev. G. E. Broade, Corresponding Secretary of the Anglo-Continental Society, and Herr Wülffing, President of the Central Old Catholic Committee for Rhineland and Westphalia:—

From REV. G. E. BROADE *to* HERR WÜLFFING.

DÜSSELDORF, April 6, 1872.

HONOURED SIR,—In asking your acceptance of the pamphlets forwarded herewith, permit me further to explain in few words the object which I have in view.

The members of the Anglican Church regard with the deepest interest and warmest sympathy the struggle now going on in Germany against the attempt to fasten the yoke of Papalism on Catholic intelligence and knowledge. They desire to see in it, as has been the case in England, the germ of a movement which shall result in deliverance from Romanism, and in the building up of a national Church on the ground of a primitive and Catholic faith. They believe that the course of their own Reformation in the sixteenth century is much misunderstood on the Continent, and that their claim to hold the true Catholic doctrine is therefore ignored.

The Anglo-Continental Society (a prospectus of which I inclose) has been established for the purpose of spreading the knowledge of the doctrines and ritual of the Anglican Church through the writings of her divines and extracts from her Liturgy. As Corresponding Secretary of this Society, I beg to ask your careful perusal of the books I have the honour herewith to send you. I shall have the greatest pleasure in also forwarding you any other work on the Society's list.

Our object will not be misunderstood. We do not in any wise aim at making proselytes; we aim rather at exhibiting our faith as that of true Catholics, purified from the corruptions which long periods of papal darkenings have added to the "faith once delivered to the saints." As such we hope one day to be able to hold out the right hand of fellowship to reformed Catholic Germany, and so help to carry out the programme which the honoured apostle of the Old

Catholic movement, in his address at Munich lately, laid down as the mission of the united people, namely, "the reconciling and re-uniting of the divided Church," by making the theology of the future the "theology of the eirenic."

We may not be able to work together yet in the same way; but we hope that you can at least join with us, members of the Anglican Church, in the offering of daily prayer for the peace, honour, and unity of the one holy Catholic Church, the mystical and undivided Body of Christ.

I have the honour to be, with the greatest respect,

Yours faithfully,

G. E. BROADE, M.A.,

Priest of the Anglican Church in Düsseldorf.

From HERR WÜLFFING to REV. G. E. BROADE.

COLOGNE, *April 10, 1872.*

REVEREND SIR,—I have read your valued letter with pleasure and especial satisfaction, and I thank you for the books you sent to me; these I will submit to a thorough examination.

At present permit me to say that our final object is to bring about a reconciliation and approximation of the divided Christian Churches in this manner, by the re-establishment of the old faith, without those adulterations which in the course of ages it has received through Papalism. With this object we stretch out our brotherly hand to the members of the Reformed Churches of our German Fatherland and of the Anglican Church. Our aim is the highest which man can propose, and we hope therefore confidently for the co-operation of all those who worship God in spirit and truth.

It would be to me most agreeable if opportunity were afforded us of entering into communication with prominent men of the respected Anglican Church, the more so, as in the end of September a general meeting of all Old Catholic bodies will take place in Cologne.

Accept, Rev. Sir, the assurance of my esteem and respect,

WÜLFFING,

President of the Central Committee for the Old Catholic Movement in Rhineland and Westphalia.

II.

Circular letter addressed by the President and Secretaries of the Anglo-Continental Society to thirty of the chief leaders of the Old Catholic Movement :—

PALACE, ELY, ENGLAND, *Nov. 20, 1872.*

HONOURED SIR,—We have requested Herr Mayer (of Cologne) to forward to you, in our behalf, twenty-six small volumes of publications, which have been issued by the Anglo-Continental Society, for

the purpose of manifesting to such as yourself what are the principles and doctrines and practices of the Church of England, and what position she holds in Christendom. We feel assured, honoured Sir, that you will kindly accept these volumes at our hands, and that you will not misunderstand our motives in sending them to you. You know how much we sympathise with the Old Catholic movement, in which God has given you grace to take your part, and we wish to offer a token of respect to yourself, and to show you, by means of the publications aforesaid, how earnestly the Church of England seeks the unity of the Catholic Church on the basis of the once-delivered and unchanging Truth revealed in the Holy Scriptures and maintained and witnessed to by the Primitive Church.

Praying God that He may make the Old Catholic movement conducive to the maintenance of truth and the restoration of unity, and commending the Church of England to your prayers and sympathies, we remain, honoured Sir,

Your faithful servants in Christ,

EDWARD HAROLD, Bishop of Ely,
President of the Anglo-Continental Society.

FREDERICK MEYRICK,
C. A. HERVEY,

Secretaries.

Together with a German version of the above letter (executed by Chris. Benson, Esq., Secretary for Germany), a copy of each of the following publications was forwarded :—

Latin.—Prayer Book of the English Church. Cosin, On the English Church. Beveridge, On the Consent of the Church. Andrewes' Devotions, Part II. Anglican Reply to Pope Pius IX. Andrewes, On the Primacy. Andrewes, On the Old Catholic Faith. Bishop of Lincoln's Reply to Invitation to Cologne.

German.—Cosin, &c., On the English Church. Bishop Wilberforce, On the Immaculate Conception. Meyrick, On Papal Supremacy. Bingham's Friendly Word. Kitchin, On the Prayer Book.

French.—Doctrine of the Church of England on the Sacraments. Oldknow's Validity of English Orders. Massingberd's History of the Reformation. Extracts from the Articles and Canons. Bishop Jebb, On the Character of the English Church. Bishop Wilberforce, &c., On the English Reformation. Bishop of Lincoln's Theophilus. Archbishop Wake's Correspondence with Dupin. Lambeth Encyclic.

English.—Langdon's Catholic Reform Movement in Italy. Correspondence of Drs. Biber and Michelis. Conference of the Archbishop of Syros and the Bishop of Ely (Winchester).

III.

Correspondence between the President of the Anglo-Continental Society and Professor von Schulte :—

From the BISHOP OF WINCHESTER to PROFESSOR VON SCHULTE.

Nov. 16, 1873.

HONOURED SIR,—We trust that you will permit us to send to you a token of the sympathy that, as members of the English Church, we feel for the Old Catholics of Germany. We know well that you do not require the aid of others in carrying on the good work which God has put it into your hearts to do, but we believe that ever so slight a token of our readiness to come to your help as brother Christians will not be unacceptable to you. You will, we trust, recognise in it something of the spirit of those primitive times which both you and we place before ourselves as our model. For even St. Paul “rejoiced in the Lord greatly” for “the care” of him that the Philippians showed in his necessities. (Phil. iv. 10.) He had “learnt in whatsoever state he was, therewith to be content” (iv. 11); he “knew how to suffer need” (iv. 12), he “could do all things through Christ which strengthened him” (iv. 13); and yet he tells the Philippians that “notwithstanding, they had done well in communicating with him in his affliction” (iv. 14). And he seems to have had a peculiar affection to the Philippians, because “they communicated with him concerning giving and receiving” (iv. 15), because “in Thessalonica they sent once and again unto his necessity” (iv. 16), and at Corinth “that which was lacking to him the brethren which came from Macedonia supplied.” (2 Cor. xi. 9.)

We thank God that you are not in the same temporal strait that St. Paul was when he thus wrote. We heartily congratulate you on your claim to support having been acknowledged by the State. But we believe that you have many objects for which some pecuniary aid will not be useless, and at any rate we feel that you will kindly accept our little offering, in the same spirit in which it is made, as a proof both to you and to ourselves that we regard you as brothers in Christ; for “we being many are one body in Christ, and every one members one of another” (Rom. xii. 5); and “whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.” (1 Cor. xii. 26.)

We have sent 100*l.* sterling to Mr. Jonas Cahn, 855, Weichser Hof, Bonn, and have instructed him to deliver it to you on your application. We hope after a time to be able to make a further offering of the same amount. We shall feel grateful to you if you will kindly place this sum in the hands of the Central Old Catholic Committee, to be disposed of by that committee in whatever way seems best to it.

We pray earnestly that God will bless all the means taken to

advance your holy cause, which we believe to be the cause of the Catholic Church; and as we commend you to the great Head of the Church in our prayers, so we earnestly entreat your prayers for your brethren in England.

I am, your faithful brother in Christ,

E. HAROLD BROWNE, Bishop of Winchester.

From PROFESSOR VON SCHULTE to the BISHOP OF WINCHESTER.

Bonn, le 26 Novembre, 1873.

RÉVÉRENDISSIME ÉVÊQUE, — Votre Grandeur a daigné m'adresser une lettre vraiment apostolique en date du 16 du mois courant, dans laquelle elle a eu la bonté de m'aviser que 100*l.* ont été mises à ma disposition chez Mr. Jonas Cahn, à Bonn; j'ai reçu la somme en donnant quittance.

Les sentiments de charité chrétienne, avec lesquels votre Grandeur accompagne la notification de ce don, autant considérable que tendre, nous ont touchés profondément. Ce serait affaiblir vos mots excellents, si je voulais tâcher d'en exprimer la vive impression faite sur nos cœurs. Nous y voyons la pleine preuve de cet amour que votre Grandeur dessine par les paroles de l'Apôtre, amour prouvant, en même temps, et le vrai désir des donateurs de réaliser l'union entre votre Église et la nôtre, et le véritable fondement d'une telle union, c'est-à-dire l'amour du prochain comme effet de l'amour de Dieu. Mgr. Reinkens m'a chargé d'offrir à votre Grandeur et aux autres Evêques révérendissimes et à tous les membres de votre Société l'assurance de sa haute vénération et de son amour réciproque; agréez, Révérendissime Evêque, en son nom, en celui des membres de la Représentation Synodale et spécialement en mon nom l'expression de la gratitude la plus sincère et la plus dévouée. Que le bon Dieu bénisse votre Grandeur et la bonne œuvre qui lui doit tant!

Nous acceptons de bonne foi et d'un cœur plein d'amour le don précieux, espérant qu'il portera de bons effets d'autant plus qu'il vient d'une source éminemment chrétienne.

Pour satisfaire aux intentions exprimées dans l'Appeal,¹ nous profitons de la permission donnée dans la lettre du 16 Nov. en destinant la somme de 50*l.* aux communes qui n'ont pas les moyens nécessaires pour suffir aux besoins du culte; 30*l.* pour aider des prêtres se trouvant en état de besoin; 20*l.* pour les étudiants de théologie, dont 3 nous viennent d'Allemagne (4 en outre nous viennent de la Suisse).

Quant à l'achat de Bibles l'agent général à Berlin nous a fait des propositions les plus favorables; tous seront en état d'acheter à un prix minime une traduction allemande (Kistemawer) approuvée.

¹ *Appeal on behalf of the Old Catholic Movement in Germany and Elsewhere.* By the Old Catholic Correspondence Committee of the Anglo-Continental Society, prepared by the late Rev. G. E. Biber, LL.D. Rivingtons, London. 6*d.*

Que votre Grandeur soit persuadée que nous avons fait et ferons le meilleur usage de ce qui est donné dans un esprit aussi désintéressé.

Permettez, Monseigneur, que j'envoie les actes du Congrès de Constance comme un petit signe de la haute vénération de tous mes confrères et amis.

Les commissions spéciales à nommer pour l'affaire de l'union n'ont pas encore été composées, à cause des correspondances nécessaires et des travaux occasionnés par la reconnaissance de l'évêque Reinkens; j'espère pouvoir annoncer en peu de temps la constitution définitive pour qu'alors nous puissions commencer le travail.

En renouvelant les sentiments de gratitude, je vous prie d'agréer les expressions de parfaite estime et de vénération profonde, avec lesquelles je suis de

Votre Grandeur, le plus dévoué serviteur,

DR. VON SCHULTE,

Conseiller de Justice intime et Professeur de Droit.

From PROFESSOR VON SCHULTE to the BISHOP OF WINCHESTER.

Bonn, le 1 Décembre, 1873.

RÉVÉRENDISSIME ÉVÊQUE, VOTRE GRANDEUR,—J'ai l'honneur de communiquer à votre Grandeur que le conseiller du règne, Mgr. von Döllinger, ayant déclaré qu'il est prêt à recevoir toutes les lettres concernant l'affaire de l'union avec l'Eglise Anglicane et à y répondre mais que son âge et ses affaires ne lui permettent pas de prendre l'initiative, la représentation synodale a constitué un sous-comité pour cette union, formé de MM. von Döllinger, Prof. Dr. Friedrich, Prof. Dr. Messmer, à Munich. Étant chargé de faire part de cette résolution à votre Grandeur, je lui demande dévotement d'adresser toutes les lettres, questions, etc., à Dr. von Döllinger. Nous espérons que la correspondance commencera bientôt et aura le meilleur effet. Agréez, Monseigneur, les respects les plus humbles de Mgr. l'évêque Reinkens, de tous les autres membres, et de moi-même, qui suis, avec l'expression de la plus haute estime et vénération de

Votre Grandeur, le plus dévoué serviteur,

DR. VON SCHULTE.

From the BISHOP OF WINCHESTER to PROFESSOR VON SCHULTE.

Dec. 6, 1873.

HONOURED SIR,—I rejoice to hear that the venerable Dr. von Döllinger is able to undertake the task of examining into the question of union with the Anglican Church, and that so influential and able a sub-committee has been appointed to co-operate with him.

We have already formed the committee of the Anglo-Continental Society, which has occupied itself many years in endeavouring to promote the intercommunion of Churches and the union of Christians on the basis of the faith and discipline of the primitive Church. I

will now ask my brother the Bishop of Lincoln, the Rev. Prebendary Meyrick, secretary of the Anglo-Continental Society, the Rev. Professor Mayor, secretary of the Society for Germany, and the Rev. Dr. Biber, one of the secretaries of a committee of the Society, to co-operate with me in carrying on a correspondence with Dr. von Döllinger, Professor Friedrich, and Professor Messmer. Be good enough to let letters be addressed to the Rev. Frederick Meyrick, Villa Alexandra, Torquay, who has the honour of a personal acquaintance with Dr. von Döllinger.

I beg to thank you for your letter of November 26th, and request you to offer to Bishop Reinkens and to receive yourself the assurance of my best respects and regards, with which I am, honoured sir,

Your faithful Servant,

E. HAROLD BROWNE,
Bishop of Winchester.

P.S.—I beg you to be good enough to communicate the contents of this letter to Dr. von Döllinger.

From the BISHOP OF WINCHESTER *to* PROFESSOR VON SCHULTE.

WINCHESTER HOUSE, ST. JAMES' SQUARE,
LONDON,

Easter Monday, April 6, 1874.

HONOURED SIR,—We have now the pleasure of forwarding to you the second half of the contribution which the Old Catholic Central Committee has kindly allowed us to offer, as a token of the sympathy which we as English Churchmen entertain for you our German brethren in your brave struggle for the faith. We have requested Mr. Jonas Cahn, 855, Weichser Hof, Bonn, to deliver to you 100*l.* on our behalf, which, as before, we will ask you to be good enough to place in the hands of the Central Committee, to be disposed of in whatever way may seem best to it.

We noticed with pleasure the friendly reference to our previous offering which appeared in the *Deutscher Merkur*.

We pray God to supply your necessities, temporal and spiritual, and to guide you by the Spirit of Wisdom, so that you may in all things fulfil His will in the performance of the great work to which we trust that He has called you for the purification and re-union of His Church.

The correspondence with Dr. von Döllinger, Friedrich, and Messmer, proposed in your letter of December 1, 1873, has been entered into by us.

Assuring you of our prayers in your behalf, and inviting yours, in return, for us,

I am, your faithful Brother,

E. HAROLD BROWNE,
Bishop of Winchester.

From PROFESSOR VON SCHULTE to the BISHOP OF WINCHESTER.

BERLIN, le 19 Avril, 1874.

RÉVÉRENDISSIME ÉVÊQUE, MONSEIGNEUR,—J'ai reçu la lettre que votre Grandeur a daigné m'adresser en date du 6 de ce mois, et j'ai envoyé à M. le professeur Knoodt la quittance pour recevoir la somme de cent livres sterlins chez Mr. Jonas Cahn.

La somme sera dépensée de la même manière que la précédente ; je prendrai la première occasion d'en faire mention dans le *Deutscher Merkur*.

Agréez, Monseigneur, de nouveau, de ma part et de celle de tous mes coréliigionnaires, l'expression la plus vive de la gratitude infinie envers votre Grandeur et tous ceux qui ont contribué d'une manière si chrétienne et magnanime à pourvoir aux besoins. Nos affaires vont bien en Prusse et à Bade. Dès l'automne nous avons gagné six prêtres et plusieurs autres vont se déclarer publiquement : les étudiants en théologie sont au nombre de 11. Le refus de M. de Lutz, de reconnaître l'évêque, *sans une loi*, ne m'a pas frappé, car on pouvait s'y attendre. J'espère que cet effet aura une bonne influence sur le mouvement en Bavière ; on y est maintenant forcé de faire des progrès.

Dans le *Deutscher Reichstag*, dont je suis membre, nous entrerons après-demain dans les débats sur le projet de loi concernant l'empêchement de l'exercice illégal des offices ecclésiastiques. Il s'y élèvera un orage ; je me suis proposé d'étaler le système de l'ultramontanisme. Dans huit jours j'espère retourner à Bonn ; alors je pourrai m'informer dans les questions d'union. Les affaires parlementaires ont occupé tout mon temps dès le commencement de février.

Le prochain numéro du *Deutscher Merkur* donnera une critique du vote bavarois concernant la reconnaissance de Mgr. Reinkens ; auquel j'ai communiqué les saluts de votre Grandeur.

Me recommandant à vos prières, je vous prie d'agréer les expressions les plus sincères de la plus haute estime et révérence, avec lesquelles je suis de

Votre Grandeur, le plus dévoué serviteur,

DR. VON SCHULTE.

Extract from the Deutscher Merkur, Feb., 1874.

The English Church follows our writings with sympathy and love. The work of coming to an understanding with her (which may God bless!) has now been begun by the appointment of a committee nominated with the special purpose of taking it in hand. Practical proof of neighbourly love has been already given us here by her means. Already gifts have flowed to us from England as well as from America (of which at the proper time an account will be given) for the support of our oppressed clergy, and to help us in the main-

tenance of students, in which up to this time we have been left entirely to our own means. These gifts are the nobler, as no conditions are attached which can hinder us in any way from regarding them otherwise than as pure gifts of love. May the All Good give His rich blessing on these noble disinterested gifts!

IV.

Correspondence between the Secretary of the Society and Dr. von Döllinger, containing a statement of the teaching of the Anglican Communion made to an Old Catholic Committee consisting of Professors von Döllinger, Friedrich, and Messmer, by the Secretary of the Society, in behalf of a Committee consisting of the Bishops of Winchester and Lincoln, Professor Mayor, Dr. Biber (until his decease), and himself.

Letters of Rev. F. MEYRICK to Dr. VON DÖLLINGER.

I.

VILLA ALEXANDRA, TORQUAY, ENGLAND,

Dec. 11, 1873.

MY DEAR DR. VON DÖLLINGER,—I have been very thankful to learn from Prof. von Schulte's letter to the Bishop of Winchester that you and Profs. Friedrich and Messmer have consented to form a committee to consider the relations between yourselves and ourselves. The Anglo-Continental Society has in a humble way been at work in the field of promoting intercommunion for now nearly twenty years, having been established soon after my return from Spain in 1853. The Bishop of Winchester has determined that the committee of the Society will be the best body, on our part, to which to refer questions that may arise, and he has asked the Bishop of Lincoln, Prof. Mayor (Cambridge), Dr. Biber, and myself to co-operate with him in corresponding with yourself and Professors Friedrich and Messmer, and he asks that communications on your part may in the first place be addressed to me.

May God grant that good results may follow to both of us—Old Catholics of Germany, and English Churchmen, who are the Old Catholics of England!

I suppose that the first point on which it is necessary that we should be agreed, as a preliminary, is that neither you nor we have forfeited our membership in the Church Catholic by the Bishop of Rome having separated himself from us. In other words, that we are not schismatics from the Unity of the Church, whatever our relations may be with Rome. I therefore send two publications which I submit to your judgment on this point—one written in the 17th century, by Bishop Andrewes, *De Primatu Sedis Romane*, and one in the present century, *L'Eglise Anglicane n'est point Schismatique*, by

my late brother (whose acquaintance you have made in the *Practical Working of the Church of Spain*¹) I quite anticipate an agreement on this point.

II.

Dec. 18, 1873.

Last week I sent you two treatises stating the position of the Church of England in respect to the charge of schism. If communion under all circumstances with the Bishop of Rome is a necessity, then we (and you) are schismatics; otherwise not. I quite believe, as well as hope, that on this point there will be no difference of opinion between yourself and Professors Friedrich and Messmer, judging from an Old Catholic point of view, and ourselves, judging from an Anglican standpoint. I shall trust to hear that there is nothing in *L'Eglise Anglicane n'est point Schismatique*, and *De Primatu Sedis Romanæ*, that you take objection to.

I now send you a copy of Bishop Andrewes' *Preces Privatæ*, in three parts, in order that by them you may see what is the faith of an English Churchman as he exhibits it in his addresses to God, and what is the spiritual life of the English Churchman. I think that

¹ These words have reference to the following letter received from Dr. von Döllinger a few weeks previously:—

REICHENHALL, Sept. 1, 1873.

REV. AND DEAR SIR,—When the most welcome gift of your book on Spain arrived, I could not write immediately to thank you, for it was on the eve of my leaving town. I have now found leisure to read it through, and the result is, that I have rarely met with a book written with such a spirit of thorough fairness and justice, besides its being full of solid information, and such information as I was particularly anxious for. The present disorganised and anarchical state of Spain goes far to confirm your estimate of twenty years ago. I think it is one of the most interesting historical problems—a problem which occupies incessantly my thoughts—by what means and operating causes the moral and political collapse, and, as it were, bankruptcy, of a nation so gifted and once so prosperous and powerful has been brought about. Doubtless religious corruptions and a great perversion of moral principles have a great deal to do with this phenomenon.

I see and hear that the important question of *Confession* is still occupying the minds and dividing parties in the Church of England. It is a pity that a good and complete history of Confession, representing its development and vicissitudes in the progress of centuries, has not yet been written, neither in England, nor in Germany, nor elsewhere. It is true that it would be a very difficult task, which few living persons could undertake. If I had to give advice, I would say, 'Try to avoid as well the Scylla of Calvinism as the Charybdis of Jesuitical Romanism; but this, in order to be more than a phrase, would require a great detail of explanations.'

With my earnest wishes for your health, and my hearty thanks for your kindness,

Believe me to be, my dear Meyrick,

Your sincere friend and obedient servant,

L. DÖLLINGER.

you are aware that Family and (I think) written Private Prayers are more common in the English Church than elsewhere—perhaps owing to our not reciting the Breviary with the same frequency as yourselves, and not spending so much time in prescribed devotion in Church. Bishop Andrewes' Prayers are those which are used more frequently perhaps than any others in the English Church, and therefore from them you can judge of the Church, not in its controversial but in its spiritual aspect. The pages that I have marked, in Parts I. and III. especially, show what our faith is, such as we confess it and profess it to God, with nothing in view but God, and God's truth and love.

That you may see that there is nothing singular and peculiar to Andrewes in these prayers, I will send to you in the course of a few days two more books of devotion by bishops of the English Church—Bishop Ken's *Divine Love*, and Bishop Wilson's (of Sodor and Man) *Sacra Privata*. The two last are in Italian, but I believe that this makes no difference to you.

I trust that you will be able to inform me that you and your two colleagues find nothing in these Prayers to take objection to. And if this be so, much of our work will be done; for where there is a *unitas orandi* there will soon be a *unitas credendi et docendi*—which blessed consummation may God hasten!

III.

Jan. 1, 1874.

Let me begin to-day by first wishing you and Professors Friedrich and Messmer every good wish for the new year.

I have placed before you the question of schism, and have exhibited to you the spirit of the English Church, and the faith of its members, as shown *uncontroversially* in the approved books of private devotion commonly used among us. I now send you short statements of the position of the Church of England more *dogmatically* enunciated. For this purpose I select, in addition to our *Prayer Book* (a Latin copy of which I will have sent you) the following:—

1. *Our Doctrine on the Sacraments and Sacramental Ceremonies*, extracted from the Prayer Book (in French).

2. *Extracts from our Canons* (in French).

3. Bishop Andrewes' *The Old Catholic Faith recovered by the English Church* (in Latin).

4. Bishop Cosin's *Religion, Discipline and Rites of the English Church* (in Latin).

5. Bishop Pearson's *Credenda* (in Italian).

6. Bishop Jebb's *Character of the English Church* (in French).

I send you them by the same post as this letter.

I believe that in these dogmatic statements of the faith and position of the English Church you will find nothing essentially contrary to your own tenets. It is not to be expected that there should be exact agreement on all points. But in principle I believe

that we shall find ourselves agreed. You will see that we hold that the faith is contained in the Holy Scriptures; and that these Holy Scriptures receive their interpretation, when difficulty of understanding their purport arises, from the constant tradition of the Church—not a mere local tradition, nor one that is confined to one age, but that which is, in St. Vincentius' words, *semper, ubique, ab omnibus*. We do not, you will see, believe in any infallible mouthpiece of the Holy Spirit speaking, as God, in these latter days. But we pay respect to the authority both of the existing Church and of the Church of past ages, and more especially of antiquity—not excluding, however, the aids of learning, study, research, thought, prayer—in order that by them we may be assured of the true meaning of the Holy Scriptures—to which, when once found, we implicitly bow. On the one side is the Ultramontane theory of a living infallible voice, on the other the ultra-Protestant theory of the Bible interpreted by the faculties of the individual, unaided, except by prayer. Between them is the Anglican and (is it not?) Old Catholic theory of the Bible interpreted, where interpretation is wanted, by the witness of the Church as exhibited in the annals of her history. If we are agreed here we are united in principle, and we may be patient over some differences of doctrine in detail—differences which may be explained by theologians, or borne with as between brothers.

IV.

Jan. 16, 1874.

The purpose of my last letter was to exhibit to you the Faith of the English Church, and more particularly our Rule of Faith, which I defined as the Holy Scriptures interpreted by Catholic tradition, enshrined in and witnessed to by the historical monuments of the Church—more especially those of primitive times. I send a short Latin treatise and sermon by Bishop Beveridge, *On the Consent of the Church*, explanatory of what we mean by “Catholic consent,” and a sermon preached by me seven years ago before the University of Oxford on the respective claims of *The Bible, the Church, and Conscience* to be our final appeal court. These will, I hope, further illustrate the point.

I send you and your brother professors the following also:—

1. Bishop's Wordsworth's *Theophilus Anglicanus* (in French).
2. A treatise on *The Holy Catholic Church*, by Archbishops Ussher and Bramhall, and Bishops J. Taylor, Ferne, Pearson, Bull, and Doctors Hooker and Jackson (in Italian).
3. An article of mine on *The Church*, written for Dr. Smith's *Dictionary of the Bible* (in Italian).

These three little works will exhibit to you our conception of the Catholic Church. You will see, as you know already, that we do not confine the idea of a Catholic Church to any one section of it at present existing—Eastern, Western, Northern, Southern, Greek, Latin, Teutonic. We hold that the body of the Universal Church is

composed of all the baptized who have not been cut off from Christ, the Head, by apostasy. That this body is through the sins of men now divided into communities, some more, some less faithful—some more, some less corrupt—some more, some less conforming to the right model of Church discipline and government—some more, some less abiding in holiness and righteousness of life; and yet none cut off utterly from the body of the Church except by apostasy (on which should follow excommunication, made by the authority of the Universal Church, if such authority could be now exerted). We believe that the members of the one, though divided, Church are grouped under the headings of (1) Oriental Christians, (2) Roman Catholics, (3) Old Catholics, (4) Anglicans, (5) Protestants. Our own position is one that we regard as both Catholic and Protestant—Catholic, as maintaining the whole of the Christian revelation, the true faith with right discipline; Protestant, as negating all additions which corrupt that faith, or overthrow primitive discipline. We will never give up the first of these characteristics, that is, our Catholic character: and while Christendom is what it is, we cannot and may not give up the second—our Protestant character. But we long earnestly for the day, if God should ever vouchsafe it to us, when, the cause of our Protestantism being removed by the abolition of Papal innovations, we may unite with our brother Christians in the pure primitive Catholicism which was the faith of the early Church.

V.

Feb. 3rd, 1874.

On the subject that I specially dealt with in my last letter—the nature of the Catholic Church—I forward you one more pamphlet, a sermon by Dr. Kay, lately Principal of Bishop's College, Calcutta. *On the Unity of the Church* (in Italian).

To illustrate further the general subject of the dogmatical teaching of the Church of England, I add the following publications to those already sent.

1. *The Encyclic of the Anglican Bishops assembled at Lambeth in 1867* (in German).

2. *A Descriptive Commentary on our Prayer Book*, by the Rev. G. W. Kitchin, a chaplain of the Bishop of Chester (in German).

3. A similar work by the present Anglican Bishop of Jamaica (in Italian).

4. *A Conference held at Ely between the Archbishop of Syros and the Bishop of Winchester on the points at issue between the Eastern Orthodox Church and the Church of England* (in English).

5. A pamphlet written by the Right Rev. A. C. Coxe, Bishop of Western New York, *On the Mistakes regarding the Anglican Communion*, which are commonly found in the less instructed and more Ultramontane Roman Catholic writings (in French).

I have also desired that there may be sent to you from Italy (I have not copies in England) a copy of *A Comparison of the*

Doctrines of the Church of Rome and of the Church of England, by the Rev. H. B. Swete, Fellow and Tutor of Caius College, Cambridge, (in Italian), and a book of the same nature called *A Roman Catechism with a Catholic Reply*, written by an English Clergyman (in Italian).

These will be sufficient, I think, with those already sent, to exhibit to you the doctrinal position occupied by the Church of England on all the essential points of her faith.

VI.

Feb. 26, 1874.

My letters have dealt with—1. the question of Schism; 2. the Spirit of the Church of England; 3. the Rule of Faith as maintained by her; 4. the Nature and Constitution of the Church as conceived by her; 5. her Dogmatical Teaching (further illustrated). I now come to the character of her Reformation. In order to exhibit this I send you three books—

1. *The Principles of the English Reformation*, by living and lately deceased members of the Church of England (in French).

2. *History of the Reformation in England*, by the late Rev. F. C. Massingberd, Chancellor and Canon of Lincoln (in French).

3. *Sketch of the English Reformation*, by the late Rev. J. J. Blunt, Margaret Professor of Theology in Cambridge (in German).

The first of these will exhibit the principles which we acknowledge as those of our Reformation, while the two histories show how they were applied.

We do not deny that there were at the time of the English Reformation different streams of thought, as there are among yourselves at present. There was an extreme party which regarded the Pope as Antichrist, and there was an extreme party, on the other side, which would have been contented with a reformation in discipline without a reformation in doctrine. But the main principle of our Reformation was an appeal to antiquity, or rather an appeal to Holy Scripture interpreted by the witness of the early Church as exhibited in her history. You will find this principle asserted in each of the thirty extracts comprising *Des Principes de la Réformation en Angleterre*, which, you will see, are taken from some of our leading writers of the present day. Professor Blunt and Chancellor Massingberd are thoroughly trustworthy historians. Professor Blunt was for many years Margaret Professor of Divinity at Cambridge, and was offered the bishopric of Salisbury, which he refused on account of his age. Chancellor Massingberd, who died about a year ago, was an active member of Convocation, and highly respected by all of us.

VII.

March 21, 1874.

I have now done with the general principles of the Church of England—her spirit, her rule of faith, her dogmatic teaching, and her Reformation. There remain specific points in respect to which

she has guarded, as she believes, Old or True Catholicism against the Mediæval or modern dogmas of Roman or embryo-Vatican Catholicism. She has done this in her xxxix. Articles, which, as you know, are not put by her on a level with the Creeds, but are a bulwark thrown up as a protection of an old and pure Catholicism from the inroads of a modern and corrupted dogmatism. I will now take these specific points in the order in which they occur in the xxxix Articles.

1. *Holy Scripture*.—(1) We do not hold the apocryphal books to be canonical. Our reasons are simply historical. We consult history, and we find, as we think, a definite line drawn (by those whose testimony has assured us what are and what are not our sacred books) between those books which we recognise as canonical and inspired, and those which we place in a second class as apocryphal. This question is dealt with in the two little works of Bishop Andrewes that I have sent you, *De Primatu Sedis Romance* and *Fides Catholica Antiqua*.¹

(2) We do not regard tradition as an original and independent source of revealed truth, apart from Scripture. We regard it as a means by which we may know the true interpretation of Scripture, by learning from it what has been the sense of the Church in all ages, and especially in the earliest and purest ages. This has been already pointed out in previous letters.

(3) Still less do we acknowledge modern visions (as of S. Bridget and S. Mary Alacoque) to be a source of revealed truth.

(4) Nor do we allow that there is any infallible teaching power in the Bishop of Rome which can add to the faith once delivered and enshrined in Holy Scripture, so as to make an addition necessary to be believed for salvation.

2. *Creeds*.—We do not acknowledge—we reject—that which is sometimes called the Creed of Pope Pius IV. Our creeds are those of Nicæa, of the Apostles, and of S. Athanasius, and those only.

3. *Doctrine of Justification*.—We consider the meritorious cause of our justification to be solely the atonement wrought by Christ, and grasped by man through faith, not the good works done through the grace of the Holy Spirit by the regenerate man. Consequently we cannot agree with any schools of theological thought which teach merit of any kind—merit of congruity, merit of condignity, or any other merit. At the same time, while we hold that sanctification is not the cause of justification, we nevertheless hold that sanctification and justification cannot, except in thought, be separated; that where there is the latter there will be in each case the former. The book in which the Church of England's doctrine on this point is most clearly stated is Archbishop Lawrence's *Bampton Lectures on Justification*.

4. *Works of Supererogation*.—We hold these to be impossibilities,

¹ The question will be found treated more at length in Bishop COSIN'S *Scholastical History of the Canon of Holy Scripture*. Oxford. 1849.

and the treasure of saintly merits supposed to be placed in the hands of the Church for dispensation we believe to have no existence.

5. *Sinlessness*.—We believe Christ alone to be sinless. We are convinced that the early Church did not hold S. Mary to be exempt from sin, actual and original; and we think that this dogma gravely impugns the doctrine of the Incarnation. To illustrate this point I send you a sermon (in German) by the late Bishop Wilberforce, called *Rome: Her New Dogma and our Duties*, and *The True History of the Blessed Virgin Mary* (in Italian), by myself. At pp. 55, 56 of the latter you will find references to Tertullian (*De Carne Christi*, vii. 315; *Adv. Marc.* iv. 19); Origen (*Hom. in Luc.* xvii. 3); S. Basil (*Ep.* 260); S. Hilary (*In Ps.* xix.); S. Chrysostom (vii. 467); S. Cyril of Alexandria (iv. 1064; vi. 391); S. Augustine (iv. 241; x. 654); which appear to exhibit the teaching of the second, third, fourth, and fifth centuries, and to be incompatible with the belief in the exemption of S. Mary from all sin.

6. *Inerrancy*.—We do not believe that the gift of inerrancy or infallibility has been bestowed on the Roman Church any more or any less than on other parts of the divided Church.

7. *Purgatory*.—We believe that after death the souls of the righteous rest in paradise, enjoying there a foretaste of happiness until the day of judgment, after which they will be advanced to the full bliss of heaven. We do not believe in any satisfaction of Divine justice by purgatorial sufferings after death.

8. *Indulgences*.—We understand by indulgences a relaxation or shortening of a canonical penance imposed by the Church on its erring members previous to their readmission to communion. We do not believe in any deliverance of souls from purgatorial torment by means of them, nor in the efficacy of scapulars, &c. Nor do we think that the prevailing practice of granting indulgences is primitive or right.

9. *Adoration of Images*.—We allow the use of images as ornaments and memorials. We do not admit their adoration. On this point I refer you to the *Fides Catholica Antiqua* of Bishop Andrewes above-mentioned.

10. *Adoration of Relics*.—We treat with reverence any true relics, but we do not allow them to be adored. (See Bishop Andrewes, as above.)

11. *Invocation of Saints*.—We believe that it is possible, or even probable, that the souls of the faithful reposing in paradise are engaged in prayer or intercession for the Church militant, but we do not admit any invocation of them. We do not forbid prayer for the Church in paradise, but we do not encourage it. (See Bishop Andrewes, as above.)

12. *Dead Language*.—We allow prayer to be used in any language understood by those who are praying; but we do not allow of public prayer in a dead language.

13. *Number of Sacraments*.—We believe that there are two sacra-

ments "generally necessary for salvation," and an indefinite number of ceremonies that may be less properly called sacraments. We do not think that these are specially seven in number.

14. *Penance*.—We do not believe that there is a Sacrament of Penance necessary for the remission of sins. We believe that the only conditions necessary for remission of sin are faith and repentance on the part of the sinner. We consider individual confession and absolution alone desirable when the sinner is so oppressed by the sense of his sin that he cannot quiet his own conscience, but requires to be reassured by the declaration of God's forgiveness made to him by God's minister. In such a case we believe the absolution pronounced by God's priest to be an effectual, or efficacious, sign of God's forgiveness. We repudiate compulsory and habitual confession.

15. *Extreme Unction*.—We believe that the ceremony of anointing recommended by S. James was the means through which an extraordinary power of healing, existing in the Apostolic Church, operated. With the cessation of the extraordinary gift of healing, we think it right that the ceremony of anointing should be discontinued likewise.

16. *Intention*.—We do not believe that the priest, by interposing his intention, can frustrate the effect of his ministerial acts.

17. *The Lord's Supper*.—We do not hold transubstantiation or consubstantiation, but we do hold the Real Spiritual Presence, and we decline to define the exact manner of that Presence, inasmuch as it has not been revealed to us. I send a very learned book on this subject by Bishop Cosin, called *History of Transubstantiation, with a Statement of the Catholic Faith as to the Presence of Christ in the Sacrament of the Eucharist*. See also Bishop Andrewes' *Fides Catholica Antiqua*, on the same subject.

18. *Reservation*.—We do not allow of Reservation in order to furnish a local bodily presence of Christ in a church. The Reservation of the Early Church we believe to have been simply for communicating the sick.

19. *Both Kinds*.—We believe that the Holy Communion should be administered in both kinds.

20. *The Sacrifice of the Mass*.—We believe that there is a Commemorative and a Eucharistic Sacrifice in the Holy Eucharist. We do not believe that there is a Propitiatory Sacrifice or any iteration of the one Sacrifice of the Cross, nor do we believe that the Sacrifice and the Sacrament can be so severed as that any special grace is received by those who witness the offering but do not themselves partake of the consecrated elements. On the contrary, we believe this to be a corruption of the primitive practice which has led to evil consequences in doctrine and discipline.

21. *Marriage of Clergy*.—We believe that clergymen may marry, and that it is well that they should have the liberty of doing so.

22. *Church Government*.—We believe that the proper government of the Church is by bishops, priests, and deacons. We think a

hierarchy consisting of patriarchs, exarchs or primates, metropolitans, archbishops, &c., may be desirable for its good government, but not essential. We repudiate the universal episcopate of the Bishop of Rome, his supremacy, and his infallibility. We can give the plainest historical proofs of the regular consecration and apostolical succession of our bishops; on which point I send you a treatise by Dr. Oldknow, *On the Validity of English Orders* (in French). A similar treatise has been written by Bishop Cleveland Coxe in the pages of the *Union Chrétienne*, which we are having reprinted at the present time. Learned works on the same subject have been written by Rev. A. W. Haddan, Professor Stubbs, and Mr. Bailey.

23. *Royal Authority*.—We believe that our Lord JESUS CHRIST is the sole Head of the Church. The title of “Supreme Head of the Church of England on Earth” was borne by English sovereigns for twenty years, having been assumed by Henry VIII. in 1534 (26 Henry VIII., c. i.), and rejected in 1554 (1 and 2 Philip and Mary, c. viii.; confirmed by 1 Eliz., c. i. 50). After that time their title has been that of “Supreme Governor.” We repudiate and detest Erastianism, but we believe that the *temporal* sword is delivered to civil governments for the control of *all* their subjects. Our doctrine, as stated by the Church, is that the sovereign has the “chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes, and is not, nor ought to be subject to any foreign jurisdiction. We give to our princes this only prerogative . . . that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the *civil* sword the stubborn and evil doers.”—Art. xxxvii. Queen Elizabeth never claimed more than to have sovereignty over all born within her realm, “so as no other foreign power shall or ought to have any supremacy over them.” (Wilkins’ *Concil.* iv. 188.) See also Bishop Andrewes’ *De Primatu Sedis Romanæ* on this point.

I have taken these points in the order in which they were suggested to me by the xxxix Articles. I send you *Projet d’Union entre les Eglises Gallicane et Anglicane*, in which you will find a French version of the xxxix Articles, besides an account of the negotiations which took place between Archbishops Wake and Du Pin.

VIII.

March 30, 1874.

I have now only to send you a few publications which will show you what are the sympathies of the Anglican Church at the present moment with respect to the religious hopes and aspirations of the Continent.

For this purpose I send (or will shortly send) to you the following works by the Bishop of Lincoln:—

1. *Three Letters on the Struggle between the Pope and Italy* (in French).
2. *Reflections on Italy* (in Italian).
3. *On S. Hippolytus’ Teaching regarding the Fallibility of the Popes* (in Italian).

4. *An English Reply to Pope Pius' Invitation to the Vatican Council* (in German).

5. *On Concordats and Infallibility* (in German).

6. *Letter Accepting the Invitation to the Cologne Congress* (in Latin).

7. *Letter to his Diocese on the Cologne Congress* (in French).

To these I have added:—

8. Bishop Cleveland Coxe's *Letter to Pope Pius on the Vatican Council* (in German).

9. Rev. E. S. Ffoulkes *On Concordats and Infallibility* (in German).

10. A letter by myself *On the Limits of the Papal Jurisdiction, and the Suburbicarian Churches* (in Italian).

11. A Sermon preached by me at Oxford on *Intercommunion* (in English).

12. Letters of Dr. Biber and Professor Michelis *On the Unity of the Church and on Œcumenical Councils* (in English).

You will see that the sympathies exhibited in these pamphlets are warmly in favour of the principles on which the Old Catholic movement is being carried on—for the success of which movement the earnest prayers of many English Churchmen are daily offered.

IX.

Easter Tuesday, April 7, 1874.

At the end of February last there appeared in the *Deutscher Merkur* a statement of the doctrines of the Eastern and Western Churches emanating from the Committee of the "Friends of Spiritual Enlightenment" in St. Petersburg, and addressed to Professor Langen. Old Catholics will doubtless not accept as theirs several of the statements attributed to the Western Church, which are, in fact, not Western, but Roman. Anglicans are in a similar position. We have handed to Professor Langen, and I now forward to yourself, a statement of Anglican doctrine on the points brought forward by our Russian brethren. The words within marks of quotation (" ") are the same as those used in the statement of the Eastern doctrine: those that are *italicised* are the same as those in the statement of the Western doctrine.

This paper will serve aptly as an appendix to my series of letters to you which closed last week.

I am, dear Dr. von Döllinger,

Yours with respect and affection,

F. MEYRICK.

TEACHING OF THE ANGLICAN CHURCH ON THE POINTS PROPOSED
FOR CONSIDERATION BY THE COMMITTEE OF THE FRIENDS
OF SPIRITUAL ENLIGHTENMENT IN S. PETERSBURG.

I. *On the Church and its Head.*

"Christ alone is the Head of the Church. If Bishops, who are its stewards, are called Heads, it must be understood thus: they are the deputies of Jesus Christ, each in his diocese, and special heads. The High Priest, however, is Christ. The precedence (the primacy)

accorded to the Bishop of Rome in the Early Church was only an honorary precedence (*primus inter pares*), and did not rest on Divine right, but merely on the political importance of Rome as the imperial city. After the separation of the Eastern and Western Churches, this precedence passed," in the East, "to the Patriarch of Constantinople as the highest Christian Hierarch after the Roman Bishop."

The Universal Church (the canons of her Councils and the writings of her great doctors of the primitive ages exhibiting her faith) is the witness to the true interpretation of Holy Scripture. The Bishop of Rome is not infallible in matters of faith.

II. *On the Holy Ghost.*

The Holy Ghost proceeds from the Father and the Son, but so as that the Father is the sole source and beginning of Deity.

III. *On the Holy Virgin Mary.*

"Original sin is inherited by every descendant of Adam, so that no one born of man is free from that taint. The Blessed Virgin, therefore, at her conception and birth was not exempt."

IV. *On Good Works.*

"Man attains heavenly blessedness through the redeeming merits of Christ and by the Grace of God, under the condition of a faith manifesting itself in love and good works. But as man is made blessed through grace, he cannot possibly through faith or works acquire merit in God's sight."

V. *On Sin.*

"Through faith and contrition men receive remission of sins," "and are delivered both from the guilt and punishment of sin, through the redeeming grace of Christ."

VI. *On the Life beyond the Grave.*

"There is a middle state where souls until the last judgment have a foretaste of bliss or suffering." We cannot know for certain, seeing that it has not been revealed, whether the prayers of those in paradise may avail the members of the Church militant on earth, or the prayers of the Church militant on earth may avail those in paradise.

ON THE CHIEF CANONICAL AND RITUAL DIFFERENCES.

I. *On the Creed.*

The *Filioque* ought not to have been introduced into the Creed, because it was interpolated by the Western Church without the authority of an Œcumenical Council. Nevertheless, it is not expedient to remove it, because it expresses a true doctrine when properly explained, and there is risk that its removal would cause the true doctrine to be doubted. There is a difference in meaning between

the Greek *ἐκπορεύομαι* and the Latin *procedo*; and the teaching of both Churches, rightly interpreted, is consistent and orthodox.

II. *On the Sacrament of Baptism.*

Baptism is as effectual by affusion as by immersion. The latter, however, is to be preferred when health and climate allow of it.

III. *On Confirmation.*

1. *Confirmation can only be administered by bishops.*
2. *It is not given directly after baptism, but after some years, when the baptized has learnt somewhat of the Christian faith.*
3. When the bishop administers it, he lays his hand on the candidate's head, saying, Defend, O Lord, this Thy child with Thy heavenly Grace, that he may continue Thine for ever; and daily increase in Thy Holy Spirit more and more, until he come unto Thy everlasting Kingdom.

IV. *On the Sacrament of the Lord's Supper.*

1. "Leavened bread is" "used at the Holy Supper."
2. The reception of the Bread and Wine becomes the reception of the Body and Blood of Christ on the fulfilment of the conditions of (1) consecration on the part of the priest, and (2) faith on the part of the recipient. Consecration takes place by means of the recitation of our Lord's words of institution and prayer. The mean by which the Body and Blood of Christ is received is Faith.
3. "The Lord's Supper must be partaken of in both kinds by priests and laymen."
4. *Children who have not yet the needful knowledge concerning the Sacrament do not partake thereof.*

V. *On Penance.*

Penance does not satisfy the Divine Justice. Its only benefit is to deepen contrition on the part of the sinner, and to serve as warning to others.

VI. *On Marriage.*

Bishops, priests, and deacons may marry or remain single as they judge may serve best for godliness.

VII. *On extreme Unction.*

The ceremony of anointing with oil enjoined by S. James was the means through which miraculous cures were effected in the Apostolic Church. With the cessation of the extraordinary gifts of healing it was right that the ceremony should cease likewise.

In reply to the above letters, Dr. von Döllinger sent a message by the Rev. R. J. Nevin, our Corresponding Secretary at Rome, to the effect that he delayed his answer until the subject had been discussed at the Synod of Bonn, held May 27, 1874, and that he proposed that a meeting should be held in September, 1874, wherewith

representatives of the Oriental, the Old Catholic, the English, and the American Communions might be present for the further consideration of the questions raised. In July he wrote as follows:—

From DR. VON DÖLLINGER to REV. F. MEYRICK.

MUNICH, 31 July, 1874.

DEAR AND REV. SIR,—You see by the inclosed that the long-planned meeting or conference is to take place, and I hope and wish fervently that you may find liberty and time to take your place in it. I trust that a really Catholic tone and feeling will prevail in it—I mean a conviction that “comprehensiveness” and a theological largeness of views is the one thing which can heal the wounds and divisions of the Churches. Latitudinarianism is a word which has left an evil name in English Church history, but there is a theological tolerance and forbearance, which, regulating itself by what the Primitive Church (of the first six centuries) has considered as essential, is ready to allow ecclesiastical (sacramental) communion without insisting upon perfect unity of doctrine.

Let me trust that you and your English brethren don’t consider yourselves as bound by the xxxix Articles; you know how large the number is of those members of your Church who bear the yoke of those Articles with an ill-concealed impatience. On the other hand, those who are called Old Catholics cannot and will not regulate themselves in questions of peace and unity by the decrees of Trent. If they did, an experiment like that of the projected meeting would be hopeless indeed.

I firmly believe that we, who claim to be true Catholics and professors of genuine unadulterated Christianity, are obliged in conscience to make great concessions, and to introduce gradually considerable modifications wherever the departure of the embryo-Vatican Church, as you call it, from the ancient Church and its principles is evident.

You have pointed out with perfect justice some of these indispensable corrections, and I trust that by personal discussion we may come to an agreement, or at least mutual toleration, respecting several other difficult questions.

Believe me, my dear Meyrick,

Always to be yours affectionately and respectfully,

I. DÖLLINGER.

[INCLOSURE.]

We are in a position to announce that on the 14th September and following days a conference will be held at Bonn-on-the-Rhine, composed of members of different religious communities animated by the common desire to promote the cause of ecclesiastical concord and union.

The discussions will be conducted on the basis of what was taught and believed in the ancient Church, and the common ground and authoritative guides will be sought in the doctrines and institutions of Christianity, both Eastern and Western, and in the formularies of

faith as they existed before the great disruption which separated the Eastern Church from her Western sister, and broke up the unity of Christendom.

The aim which will be kept in view will not be the absorptive union and radical fusion of existing Churches, but only the bringing about of ecclesiastical intercommunion and religious fraternity on the principle of "*unitas in necessariis*," side by side with the liberty of individual bodies or national Churches in regard to those peculiarities of doctrine and constitution which do not touch the substance of the faith as it was professed and taught by the undivided Church.

DÖLLINGER.

The Committee for the Promotion of Christian Union.

From REV. F. MEYRICK *to* DR. VON DÖLLINGER.

BLICKLING RECTORY, AYLSHAM, NORFOLK,
Aug. 7, 1874.

DEAR DR. VON DÖLLINGER,—I will not be prevented from coming to Bonn by occupations or by considerations of time, but I have my fears lest my health will hinder me from coming. I must do as my physician bids me when the time comes nearer; for though I am very much better than when I had the pleasure of seeing you, I am still enjoined to be careful.

I heartily respond to and gladly re-echo your Christian sentiments and wise words with respect to comprehensiveness and forbearance, which is a perfectly different thing from that evil Latitudinarianism, which has its root in indifference to truth. With you I look to a calm, wise, forbearing, considerate, equitable spirit, joined with theological learning, as the *unicum remedium malorum*, and these two qualifications coexist in an eminent degree in the Bishop of Winchester, who proposes to be present on Sept. 14th.

I trust that we shall not come to shipwreck on the question of the xxxix Articles and the Council of Trent. It is impossible that we can repudiate those Articles. Some of us regard them as a Palladium against Rome; some of us look upon them with thankfulness as a bulwark which has kept back the tide of Vaticanism; some of us look on them as a most valuable statement of positive truth, the loss of which would leave our people open to the inroads of Rationalism. I recollect well walking with Pusey in Oxford, seventeen years ago, when an attempt was made to remove them from the Oxford course of study, and he said, "What causes hostility to them is not their negative but their positive character; they are assailed because they contain so many dogmatic statements of the Catholic Faith." So you will see that, with the exception of a few angry and short-sighted Ritualists, the only party that would move a finger against the Articles, as such, is the Latitudinarian party, and their object would not be yours, but to get rid of a dogmatic formulary, which, as such, they dislike.

But why should the question of the Articles (or of Trent) be moved

at all by us? Our principle is, appeal to antiquity. To antiquity let us go. Let each question be considered in the light that antiquity throws upon it, just as though we were unaware that either the so-called Creed of Pope Pius or the Articles of the Synod of London had spoken on it or ever existed. We have passed up the stream far beyond the sixteenth century, and do not let us be drawn down from the calmer and stiller waters that we find in the Primitive Ages by the sounds of these rapids below us.

I am sure that you will wish to know what our feeling is on this point, and will therefore forgive my venturing to make the suggestion above, which I think very important to keep in mind.

Believe me to be

Yours affectionately and with the deepest respect,

F. MEYRICK.

I happened this morning to be reading S. Augustine's *Epistola*, 147 (*Migne* xxxiii.), *Proculiano*. There is much in it strikingly applicable to the present case.

From REV. F. MEYRICK *to* DR. VON DÖLLINGER.

LINCOLN, Sept. 5, 1874.

DEAR DR. VON DÖLLINGER,—The Conference of Bonn is the realisation, or rather the commencement of the realisation, of a hope that I began to entertain twenty-one years ago, and which I then began to work for by means of the Anglo-Continental Society. Will you let the deep interest that I feel (and I think there can be hardly any one in Christendom whose heart is more with yours in it) be my excuse if I venture, in reply to your last letter, to make some suggestions to one so much wiser and more capable than myself?

What I should desire to see would be something of this sort :

1. That the attention of the Conference be concentrated on the teaching of the first five (or six) centuries, and that no documents of later date be taken into consideration. [This to avoid moving the question of the authority of the xxxix Articles, Pope Pius IV.'s Creed, &c.]

2. That every question on which Old Catholics, Orientals, and Anglicans, or any two of them, disagree be referred to a Committee of three—each question to a different Committee. One member of the Committee to be nominated by yourself, one by the Bishop of Winchester, one by the Arch-Priest Janyseff; and that it be the duty of each Committee *solely* to examine what was the teaching of the first five (or six) centuries on the subject submitted to it, without entering at all into the question of its being right or wrong, true or false.

3. That each one of these Committees report to a second Conference, to be held this time next year.

4. That the following subjects be, if necessary, committed each to such Committee for them to report on :

- (1) The Canon of Holy Scripture.
- (2) The Eternal Procession of the Holy Ghost
- (3) Human Merit, including therein the question of Works of Supererogation and the Treasury of Merits applied by Indulgences.
- (4) The Septenary number of the Sacraments.
- (5) Transubstantiation.
- (6) Denial of the Cup.
- (7) Form of Baptism.
- (8) Clerical Marriage.
- (9) Authority of the Bishop of Rome.
- (10) Dead Language.
- (11) Purgatory.
- (12) Any other questions that may arise.

If something of this sort be done, the effect of the Conference will not end in this one meeting, but will be permanent.

You will forgive my boldness in thus writing? May God bless you and your work! I cannot tell you how earnestly I desire to be with you.

Yours most respectfully and affectionately,

F. MEYRICK.

V.

Letter to Professor Langen by the Rev. F. Meyrick and Professor Mayor, Secretaries of the Anglo-Continental Society, containing a statement of the teaching of the Anglican Church on the points proposed for consideration by the Committee of the Friends of Spiritual Enlightenment in St. Petersburg; translated into German and delivered personally to Professor Langen, Bishop Reinkens, Professors von Schulte, Reusch and Knoodt, by Professor Mayor, and published by them in the *Deutscher Merkur*, April 11, 1874.

Hochgeehrter Herr! Es ist kürzlich im Deutschen Merkur, ein Verzeichniss der Unterscheidungslehren u. s. w. der morgenländischen und der abendländischen Kirche veröffentlicht worden, welches vom "Verein der Freunde geistlicher Aufklärung" in St. Petersburg aufgesetzt, und Ihnen als Präsidenten der Bonner Commission zugesandt ist.

Die Altkatholiken werden ohne Zweifel Anstand nehmen, alle darin der abendländischen Kirche zugeschriebenen Glaubenslehren als die ihrigen anzuerkennen; und in demselben Falle befinden sich die Anglikaner. Wir beehren uns, Ihnen hiermit eine Erklärung der Glaubenslehren der Englischen Kirche über die von unseren Brüdern in Russland ausgewählten Punkte zu überreichen. Es wird aus derselben hervorgehen, dass wir uns zum Theil der Worte bedienen, in denen im "Verzeichniss" die Glaubenslehre der morgenländischen Kirche ausgedrückt wird, und zum Theil der Worte, in denen die Lehre der abendländischen Kirche ausgedrückt wird.

I. Von der Kirche und ihrem Oberhaupte.

“Christus allein ist das Oberhaupt der Kirche. Wenn aber Bischöfe, die die Kirche verwalten, Häupter derselben genannt werden, so muss dieses in dem Sinne verstanden werden, dass sie Amtsvertreter des Herrn Jesu Christi, jeder in seiner Diöcese, und specielle Häupter sind. Der Oberpriester ist aber Christus.

“Der Vorrang (der Primat), welcher in der alten Kirche dem römischen Bischöfe überlassen wurde, war nur ein Ehrevorrang (*Primus inter pares*) und hatte seinen Grund nicht im göttlichen Rechte (war nicht *de jure divino*), sondern nur in der politischen Bedeutung Roms, als der Kaiserstadt.”

Die Allgemeine Kirche, durch die Regeln ihrer Kirchenversammlungen und die Schriften ihrer grossen Lehrer in der Urzeit, die den Glauben der Kirche darthun, ist der Zeuge der wahren Schrifterklärung. Der Bischof von Rom ist nicht unfehlbar in Glaubensangelegenheiten.

II. Vom Heiligen Geiste.

Der Heilige Geist geht aus vom Vater und vom Sohne: doch so, dass der Vater der einzige Ursprung und die einzige Quelle der Gottheit ist (*ἀρχὴ καὶ πηγὴ τῆς θεότητος*).

III. Von der Jungfrau Maria.

“Die Erbsünde vererbt sich auf die ganze Nachkommenschaft Adams, so dass Niemand, der vom Fleisch geboren ist, frei von dieser Last ist.

“Von der Erbsünde war die heiligste Jungfrau während ihrer Empfängniss und Geburt also auch nicht frei geblieben.”

IV. Von den guten Werken.

“Der Mensch erreicht die Seligkeit, kraft der erlösenden Verdienste Christi und durch Gottes Gnade, unter Bedingung eines in Liebe und guten Werken lebendigen Glaubens. Da der Mensch also durch die Gnade selig wird, besitzt er nicht die Möglichkeit, weder durch seinen Glauben noch durch seine Werke, sich Verdienste vor Gott zu erwerben.”

V. Von der Sünde.

“Unter der Bedingung des Glaubens und der Zerknirschung des Herzens erhält der Mensch Erlassung seiner Sünden,” “wobei er sowohl von der Schuld, als auch von der Strafe für seine Sünden kraft Christi erlösender Gnade befreit wird.”

VI. Vom Leben jenseits des Grabes.

“Es giebt einen Mittelzustand, wo die Seelen, bis zum jüngsten Gericht von der Seligkeit oder den Qualen Vorkenntniss bekommen.” Ob die Gebete der streitenden Kirche auf Erden denen im Paradiese helfen können, oder die Gebete der Kirche im Paradiese denen auf Erden helfen können, davon wissen wir nichts Gewisses, denn es ist nicht geoffenbaret worden.

DIE WICHTIGSTEN CANONISCHEN UND RITUELLEN DIFFERENZ- PUNKTE.

I. *Vom Glaubens-Symbolum.*

Das Filioque hätte nicht in das Glaubensbekenntniss aufgenommen werden sollen, da das Wort von der abendländischen Kirche ohne das Ansehen einer Allgemeinen Kirchenversammlung eingeschoben ist. Nichtsdestoweniger wäre es unzweckmässig es jetzt auszulassen, da es, wenn richtig verstanden, eine göttliche Wahrheit lehret, und seine Entfernung die Aufrechthaltung dieser Wahrheit gefährden würde.

II. *Vom Sacrament der Taufe.*

“Die Taufe durch Untertauchung und die Taufe durch Begiessung sind gleich wirksam.” Die Untertauchung ist besser als die Begiessung, wo die Witterung und der Himmelsstrich deren Anwendung ohne Gefahr für die Gesundheit erlauben.

III. *Von der Firmung.*

“1. Die Firmung soll nur durch Bischöfe verrichtet werden.”

“2. Die Firmung wird nicht gleich nach der Taufe der Kinder, sondern nach Verlauf von mehreren Jahren verrichtet, wenn der Getaufte mit dem christlichen Glauben einigermaßen bekannt ist.”

3. Wenn der Bischof die Firmung verrichtet, so legt er die Hand auf das Haupt des zu Firmenden und sagt: “Beschütze, o Herr, dies Dein Kind mit Deiner himmlischen Gnade, damit es Dir angehöre auf immerdar, und täglich zunehme an Deinem heiligen Geiste, bis es in Dein ewiges Reich eingeht.”

IV. *Vom Sacrament des heil. Abendmahls.*

“1. Beim heiligen Abendmahle wird gesäuertes Brod angewendet.”

2. Der Empfang des Brodes und des Weines wird der Empfang des Leibes und des Blutes Christi durch Erfüllung der Bedingungen der Weihe, seitens des Priesters; und des Glaubens, seitens des Empfangenden. Die Weihe wird bewirkt durch das Aussprechen der Einsetzungsworte Christi und durch das Gebet.

Der Glaube ist das Mittel, durch welches der Leib und das Blut empfangen werden.

“3. Das heilige Abendmahl muss sowohl von dem Geistlichen als von den Laien unter beiderlei Gestalt von Brod und Wein genossen werden (*sub utraque specie*).”

“4. Kinder, die noch nicht die nothwendigen Kenntnisse vom Sacrament erworben haben, geniessen nicht das heilige Abendmahl.”

V. *Von der Busse.*

Die Busse ist keine zur Sühne der göttlichen Gerechtigkeit erduldete Strafe. Der einzige Gewinn, den sie gewähren kann, ist die Wirkung, die sie auf den Sinn des Sünders ausübt, und die Warnung, die sie Anderen aufstellt.

VI. *Von der Ehe.*

Die Geistlichen mögen ehelichen oder unverehelicht bleiben, je nachdem sie es für erspriesslicher zu einem gottseligen Lebenswandel halten.

VII. *Von der letzten Oelung.*

Der vom Apostel Jakobus angeordnete Gebrauch des Oeles zum Salben war ein Heilmittel, durch welches in der apostolischen Kirche wunderbare Heilungen bewirkt wurden. Es ist recht, dass mit dem Aufhören der Wunderkraft zum Heilen zugleich auch der Gebrauch des Salbens mit Oel aufhöre.

Ew. Hochwürden ergebenste Diener Frederick Meyrick, John E. B. Mayor, Sekretäre der Anglo-Continental Society.

VI.

Extract from letter of Pastor Rol, of Utrecht, addressed to Rev. F. S. May, Secretary of the Anglo-Continental Society for Scandinavia, April 15, 1874:—

“I read in the last number of the *Deutscher Merkur* with much interest about the points in which the Anglicans differ from us. We stand nearer to each other than I even could think. I fancy upon this foundation a union is possible. I will go even so far as to say that I find yours in one respect more rational than ours.”

VII.

Letter to Professor Friedrich by the Secretary of the Anglo-Continental Society, inclosing a German translation of the series of letters addressed to Dr. von Döllinger:—

Viro Reverendo et Eruditissimo, Professore Friedrich, Fredericus Meyrick, Ecclesiæ Anglicanæ Presbyter, olim Collegii SS. Trinitatis apud Oxon. Socius et Tutor, salutem in Domino.

Scripsi nuper, ut nôsti, ex invitatione domini von Schulte, novem epistolas ad dominum von Döllinger, quibus doctrinam Ecclesiæ Anglicanæ doctissimo illi viro, et tibi, vir doctissime, et Professore Messmer, viro doctissimo, ad hoc opus ab Antiquis Catholicis, ni fallor, designatis, ipse personam Societatis Anglo-Continentalis gerens proposui.

Ad dominum von Döllinger Anglicè scripsi, quippe qui linguam Anglicam calleat tanquam suam. Tibi vero (nescio enim an nostram linguam calleas) exemplar Epistolarum Germanicè versarum hodie mitto, quam rogo ut ex benevolentia tuâ cum Professore Messmer communicare velis. Mihi enim videtur vix fieri posse ut de rebus theologicis gravissimis satis commodè judicetur nisi eæ aut in linguâ Græcâ aut in linguâ Latinâ aut denique in suâ cuique linguâ vulgari propositæ fuerint. Exemplar Germanicæ versionis etiam ad dominum von Döllinger transmittendum curabo.

Libros in his epistolis nominatos nullus dubito quin receperitis. Ipse enim omnes per postam (si mihi verbum hoc fingere licuerit) ad dominum von Döllinger transmissi; et dominum Rivington bibliopolam jussi eosdem eodem modo ad te et ad Professorem Messmer transmittere. Hodie tibi expedivi libellum quem intra paucos dies edidi, cujus titulus, *Columba Noë olivam adferens jactatissimæ Christi arcæ*, jucundum sane sonum Ecclesiam Christi diligentibus secum fert. Mi frater, olivam accipe!

Germanicè reddiderunt has epistolas duæ fœminæ nobiles, imperitæ illæ quidem rerum theologicarum sed in linguâ tum nostrâ tum vestrâ bene instructæ. Piget me confitentem me posse Germanicè neque loqui neque scribere, nec (proh pudor!) intelligere quæ scripta fuerint nisi aliquando dictionarii subsidio munitus. Veruntamen, siquid Germanicè rescribere volueritis, non desunt mihi amici, qualis est collega meus Professor Mayor, qui id Anglicè sine morâ reddant.

Vale, vir strenue! Benedicat tibi et tuis Deus veritatis amans!

FREDERICUS MEYRICK.

[INCLOSURE.]

1.

[Den 11ten Dec. 1873.]

Durch einen Brief von Prof. von Schulte, an den Bischof von Winchester, habe ich mit vieler Freude erfahren, dass Sie, Prof. Friedrich, und Prof. Messmer eingewilligt haben, ein Comité zu bilden, um die Beziehungen zwischen uns und Ihnen zu erörtern und zu betrachten. Die Anglo-Continentale Gesellschaft, welche nach meiner Rückkehr von Spanien gebildet wurde, hat schon seit fast 20 Jahren gesucht, auf bescheidene Weise, diesen geistigen Verkehr zu ermöglichen. Der Bischof von Winchester hat beschlossen, dass das Comité unserer Gesellschaft am geeignetsten sei, die Fragen, welche möglicherweise aufgeworfen werden könnten, zu beantworten, und er hat den Bischof von Lincoln, Prof. Mayor (Cambridge), Dr. Biber und mich gebeten, ihm in der Correspondenz mit Ihnen, Prof. Friedrich und Messmer, behülflich zu sein, und erbittet, dass alle Briefe Ihrerseits zuerst an mich gerichtet werden mögen.—Gott gebe, dass gute Resultate für uns Beide daraus entstehen mögen,—die Altkatholiken Deutschlands und die Anglikaner, welche die Altkatholiken Englands sind.

Ich denke der erste Punkt, über den wir uns vereinigen müssen, als Einleitung, ist: Dass weder Sie noch wir durch die Lossagung des Bischofs von Rom von uns das Recht verwirkt haben, Mitglieder der allgemeinen katholischen Kirche zu sein. In andern Worten, wir sind nicht Schismatiker und weichen nicht von der Einheit der Kirche ab, welches auch unsere Beziehungen mit Rom sein mögen. Ich schicke Ihnen daher zwei Werke über diesen Punkt, welche ich Ihrem Urtheile unterwerfen möchte; Eines, im 17ten Jahrhundert geschrieben, von Bischof Andrewes: *De Primatu Sedis Romanæ*, und

das zweite, in diesem Jahrhundert: *L'Église Anglicane n'est point Schismatique* von meinem verstorbenen Bruder verfasst. (Sie haben seine Bekanntschaft schon gemacht, in seinem Buche, *The Practical Working of the Church in Spain*.) Ich setze voraus, dass wir über diesen Punkt vollständig einig sein werden.

II.

Den 18ten Dec. 1873.

Letzte Woche schickte ich Ihnen zwei Abhandlungen, welche die Stellung der englischen Kirche in Betreff der Beschuldigung des Schismas darthun. Wenn Gemeinschaft mit dem Bischöfe von Rom, unter allen Umständen, eine Nothwendigkeit ist, so sind wir (und Sie) Schismatiker, andernfalls aber nicht.

Ich hoffe und glaube auch völlig, dass in diesem Punkte zwischen Ihnen und den Prof. Friedrich und Messmer von dem alt-katholischen Standpunkte aus, kein Meinungsunterschied sein wird.

Ich verlasse mich darauf, das Sie gegen *L'Église Anglicane n'est point Schismatique* und das Werk *De Primatu Sedis Romanae* nichts einzuwenden haben werden.

Ich schicke Ihnen nun ein Exemplar von Bischof Andrewes' *Preces Privatae*, in drei Theilen, damit Sie sehen können, was der Glaube eines Mitgliedes der englischen Kirche ist, wie er ihn in seiner Ansprache an Gott darstellt, und was das geistige Leben eines englischen Kirchenmitgliedes ist. Es Ihnen wohl bekannt, dass in der englischen Kirche Familien—und (ich glaube auch) gedruckte Privatgebete häufiger gebraucht werden, als anderswo, vielleicht weil wir das Brevier seltener hersagen, als bei Ihnen und auch weniger Zeit in vorgeschriebenen Andachten in der Kirche zubringen. Die Gebete des Bischofs Andrewes werden vielleicht mehr, als irgend andere, in der englischen Kirche gebraucht, und darum können Sie aus diesen am besten schliessen, was die Kirche ist, nicht vom Standpunkt der Controverse aus, sondern in ihrer geistigen Beziehung. Die Seiten besonders im 1sten und 3ten Theile, welche ich angestrichen habe, zeigen, was unser Glaube ist, wie wir ihn bekennen und bezeugen, mit keinem andern Ziel im Auge, als Gott und Gottes Wahrheit und Liebe.

Damit Sie sehen können, dass in diesen Gebeten nichts ist, was Bischof Andrewes eigenthümlich wäre, so werde ich Ihnen im Lauf der nächsten Tage noch zwei Andachtsbücher, von Bischöfen der englischen Kirche verfasst, schicken: Bischof Ken's *Göttliche Liebe*, und Bischof Wilson's (Sodor and Man) *Sacra Privata*. Die zwei letzten sind italienische Uebersetzungen, doch ist dies Ihnen, soviel ich weiss, ganz gleichviel.

Ich hoffe, dass Sie mir mittheilen werden können, dass Sie und Ihre beiden Collegen nichts anstössiges in diesen Gebeten finden; und ist dies der Fall, so ist ein grosser Theil unseres Werkes gethan; denn wo *Unitas orandi*, ist wird auch bald *Unitas credendi et docendi* sein.—Diese Vollendung möge Gott bald herbeiführen.

III.

Den 1sten Jan. 1874.

Lassen Sie mich heute zuerst Ihnen und den Prof. Friedrich und Messmer die besten Glückwünsche zum neuen Jahre senden.

Ich habe Ihnen die Frage des Schismas vorgelegt, und Ihnen den Geist der englischen Kirche und den Glauben ihrer Mitglieder, wie er sich, nicht in der Controverse, sondern in den bewährtesten und gebräuchlichsten Andachtsbüchern, zeigt, dargestellt. Nun schicke ich Ihnen mehr dogmatisch ausgedrückte Berichte über die Stellung der englischen Kirche. Für diesen Zweck wähle ich, mit Hinzufügung unsers *Gebetbuches* (ich lasse Ihnen eine lateinische Copie zukommen) folgende:

1. *Unsere Lehre über die Sacramente und Sacramentalische Ceremonien*, Auszug aus dem Gebetbuch (französisch).

2. *Auszüge aus unsern canonischen Schriften* (französisch).

3. Bischof Andrewes' *Der alte-katholische Glaube wiedergewonnen von der englischen Kirche* (lateinisch).

4. Bischof Cosin's *Religion, Disciplin und Ritual der englischen Kirche* (lateinisch).

5. Bischof Pearson's *Credenda* (lateinisch).

6. Bischof Jebb's *Character der englischen Kirche* (französisch).

Ich schicke die Bücher mit derselben Post, wie diesen Brief. Ich glaube, dass Sie in diesen dogmatischen Berichten über den Glauben und die Stellung der englischen Kirche nichts finden werden, was von Ihrer Lehre wesentlich abweicht. Dass in allen Punkten vollständige Uebereinstimmung statt finden sollte, ist nicht zu erwarten. Im Princip, glaube ich jedoch, werden wir finden, dass wir übereinstimmen. Sie werden sehen, dass wir festhalten: Dass der Glaube in der Heiligen Schrift enthalten ist; dass diese Heilige Schrift wenn Schwierigkeiten im Verständniss des Sinnes entstehen, ihre Auslegung von der fortlaufenden Tradition der Kirche erhält. Nicht eine locale Tradition, oder eine solche, welche auf ein Zeitalter beschränkt ist, sondern die, welche in den Worten des heil. Vincentius *Semper, ubique, ab omnibus* ausgedrückt ist. Wir glauben, wie Sie sehen, nicht an eine unfehlbare Stimme des Heiligen Geistes, welche in diesen jüngsten Tagen als Gott spricht; aber wir bezeigen der Autorität, der gegenwärtigen, sowohl als der Kirche der vergangenen Zeit, und besonders der des Alterthums, Hochachtung (ohne jedoch die Hülfe der Gelehrsamkeit, des Lernens, der Untersuchung, des Denkens, des Gebetes auszuschliessen), damit wir durch sie Gewissheit über die wahre Bedeutung der Heiligen Schrift erlangen können. Vor dieser Gewissheit, wenn einmal gefunden, beugen wir uns unbedingt. Auf der einen Seite steht die ultramontane Theorie von einer lebenden, unfehlbaren Stimme,—auf der andern, die ultra-protestantische Theorie von der Auslegung der Bibel, durch die Fähigkeiten des Einzelnen, ohne andere Hülfe, als die des Gebetes. Zwischen diesen liegt die anglikanische und (ist dem nicht so?) auch die alt-katholische Theorie, von der Bibel.—

ausgelegt, wo Auslegung nöthig ist, durch das Zeugniß der Kirche, dargestellt in den Annalen der Geschichte. Wenn wir hier übereinstimmen, so sind wir auch im Princip einig, und können uns gedulden, wegen einiger Verschiedenheiten der Lehre in Einzelheiten, Unterschiede, welche von Theologen erklärt werden können, oder, als unter Brüdern, ertragen werden mögen.

IV.

Den 16ten Jan. 1874.

Der Zweck meines letzten Briefes war, Ihnen den Glauben der englischen Kirche darzustellen, und ganz besonders unsere Glaubensregeln, welche ich für die Heilige Schrift, ausgelegt durch die allgemeine katholische Tradition, und bezeugt und aufbewahrt durch die Denkmale der Urzeit, erklärt habe. Ich schicke Ihnen eine kurze lateinische Abhandlung und Predigt von Bischof Beveridge: *Ueber die Uebereinstimmung in der Kirche*, welche auseinandersetzt, was wir unter der katholischen Uebereinstimmung verstehen; und eine Predigt, welche ich vor 7 Jahren vor den Universitätsbehörden in Oxford gepredigt habe; sie handelt über die respectiven Ansprüche, welche *die Bibel, die Kirche und unser Gewissen* haben, das höchste Gericht zu sein, an das wir appelliren können. Diese Bücher werden hoffentlich diesen Punkt noch ferner veranschaulichen. Ich schicke Ihnen und Ihren Collegen noch ferner:—

I. Bishop Wordsworth's *Theophilus Anglicanus* (französisch).

II. Eine Abhandlung über die *Heilige Katholische Kirche*, von den Erzbischöfen Ussher und Bramhall, den Bischöfen J. Taylor, Ferne, Pearson und Bull, und von den Doctoren Hooker und Jackson verfasst (italianisch).

III. Einen Artikel von mir *Ueber die Kirche*, geschrieben für Dr. Smith's biblisches Wörterbuch (italianisch).

Diese drei kleinen Werke werden Ihnen zeigen, was unsere Begriffe von der katholischen Kirche sind. Sie werden daraus erschen, was Sie schon wissen, dass wir den Begriff der katholischen Kirche nicht auf irgend einen Theil derselben beschränken, als da sind: Oestlich, westlich, nördlich, südlich, griechisch, italienisch, oder deutsch. Wir behaupten: Dass der Körper der allgemeinen Kirche aus allen solchen besteht, welche getauft worden sind, und nicht vom Haupte, Christus, durch Abtrünnigkeit abgeschnitten worden sind. Wir behaupten ferner: Dass dieser Körper durch menschliche Sünden in verschiedene Gemeinden zersplittert worden ist; wovon einige mehr, einige weniger treu; einige mehr, einige minder verderbt; einige mehr, einige weniger sich dem rechten Muster der Kirchenzucht und Hierarchie unterwerfen; einige mehr, einige weniger, in frommer und rechtschaffener Lebensweise verharren; und dennoch sind keine vollständig von dem Körper der Kirche abgeschnitten, es sei denn durch Abtrünnigkeit (in welchem Falle, Excommunication durch die Autorität der allgemeinen Kirche

erfolgen müsste, wenn eine solche Autorität jetzt könnte ausgeübt werden). Wir glauben, dass die Glieder der allgemeinen wenn auch getheilten Kirche, in folgende Hauptgruppen zerfallen: (1) Orientalische Christen, (2) Römische-Katholiken, (3) Alt-Katholiken, (4) Anglikaner, (5) Protestanten. Unsere eigene Stellung sehen wir als sowohl katholisch, wie protestantisch an; katholisch, weil wir die ganze christliche Offenbarung, den wahren Glauben, und die richtige Disciplin bewahren; protestantisch, weil wir alle Zuthaten verneinen, welche den Glauben verfälschen, und die ursprüngliche Disciplin umstürzen. Wir werden nie diese erste Charakteristik, d. h. unsern katholischen Charakter aufgeben, und so lange das Christenthum bleibt, was es gegenwärtig ist, können und dürfen wir die zweite, unsern protestantischen Charakter, nicht aufgeben. Aber wir hoffen inbrünstig auf den Tag (wenn Gott uns denselben schenken will), wo der Grund unsers Protestantismus durch die Abschaffung der päpstlichen Neuerungen, wegfallt, und wir uns mit unsern christlichen Brüdern vereinigen können in dem reinen ursprünglichem Katholicismus, welcher der Glaube der ersten Kirche war.

V.

Den 3ten Feb. 1874.

Ich schicke Ihnen heute noch eine Flugschrift über den Gegenstand, den mein letzter Brief behandelte, nämlich die Natur der katholischen Kirche. Sie ist von Dr. Kay, vormalig Director des "Bishop's College" in Calcutta, verfasst, und heisst: *Ueber die Einheit der Kirche* (italiänisch).

Um noch ferner die dogmatischen Lehren der englischen Kirche im allgemeinen zu erläutern, füge ich noch folgende Werke denen bei, welche ich schon geschickt habe.

I. *Die Encyclica der anglicanischen Bischöfe auf der Versammlung in Lambeth, in 1867* (deutsch).

II. *Ein beschreibender Commentar über unser Gebetbuch*, von dem Reverend G. W. Kitchen, Caplan des Bischofs von Chester (deutsch).

III. Ein ähnliches Werk von dem gegenwärtigen anglicanischen Bischof von Jamaica (lateinisch).

IV. *Eine Conferenz über die streitigen Punkte zwischen der orthodoxen, orientalischen, und der englischen Kirche*, welche zu Ely von dem Bischof von Winchester und dem Erzbischof von Syros gehalten wurde (englisch).

V. Eine Flugschrift von Seiner Hochwürden, A. C. Coxe, Bischof vom westlichen New York, *Von den Irrthümern, welche die anglicanische Communion betreffen*, und welche man gewöhnlich in den weniger unterrichteten, und mehr ultramontanen römisch-katholischen Schriften findet (französisch).

Ich habe auch gebeten, dass man Ihnen (da ich in England kein Exemplar davon habe) aus Italien schickt: *Ein Vergleich der Lehren der römischen Kirche mit denen der englischen Kirche*, von dem Rev. H. B. Swete, "Fellow und Tutor" am "Caius College," Cambridge

(italiänisch), und ein Buch ähnlicher Natur: *Ein römischer Catechismus und eine katholische Antwort* betitelt, geschrieben von einem englischen Pfarrer (italiänisch).

Ich denke, diese werden mit den schon gesandten genügen, um Ihnen die Stellung, welche die englische Kirche in den nöthigsten Punkten ihres Glaubens einnimmt, zu erklären.

VI.

Den 26sten Feb. 1874.

Meine Briefe haben behandelt: (1) die Frage des Schismas; (2) den Geist der englischen Kirche; (3) die Glaubensregel, wie sie von der Kirche aufbewahrt wird; (4) Die Natur und Verfassung der Kirche, wie sie von ihr aufgefasst wird; (5) ihre dogmatische Lehre ferner erläutert. Ich komme jetzt auf den Charakter ihrer Reformation. Um diesen darzustellen, schicke ich Ihnen drei Bücher.

I. *Die Grundsätze der Reformation in England*, von lebenden und kürzlich verstorbenen Mitgliedern der englischen Kirche (französisch).

II. *Geschichte der Reformation in England*, von dem verstorbenen Rev. F. C. Massingberd, Kanzler und Domherrn von Lincoln (französisch).

III. *Skizze der englischen Reformation*, von dem verstorbenen J. J. Blunt, Margaret Professor der Theologie in Cambridge (deutsch).

Das erste dieser Bücher erklärt die Principien, welche wir als die unserer Reformation bekennen, während die zwei Geschichtsbücher zeigen, wie diese Principien angewendet worden sind.

Wir läugnen nicht, dass zur Zeit der englischen Reformation verschiedene Gedankenströmungen Statt fanden, wie es auch deren jetzt unter Ihnen giebt. Eine ausschweifende Partei, welche den Papst als Antichrist betrachtete und eine entgegengesetzte Partei, die mit einer Verbesserung der Kirchenzucht zufrieden gewesen wäre, ohne irgend eine Reformation der Lehren. Aber der Hauptgrundsatz der Reformation war eine Berufung auf das Alterthum, oder vielmehr eine Berufung auf die Heilige Schrift, ausgelegt durch das Zeugniß der primitiven Kirche, niedergelegt in ihrer Geschichte. Sie werden diesen Grundsatz in jedem der dreissig Auszüge behauptet finden, aus denen "*Les Principes de la Reformation en Angleterre* besteht. Diese Auszüge sind, wie Sie sehen, unsern hauptsächlichsten Schriftstellern der gegenwärtigen Zeit entnommen. Professor Blunt und Kanzler Massingberd sind durchaus glaubwürdige Geschichtsschreiber. Professor Blunt war viele Jahre lang Margaret Professor der Theologie in Cambridge. Das Bisthum Salisbury wurde ihm angeboten; aber er schlug es wegen seines hohen Alters aus. Kanzler Massingberd, welcher vor ungefähn einem Jahre starb, war ein thätiges Mitglied der Kirchensynode und von uns allen hochgeachtet.

VII.

Den 21sten März 1874.

Ich bin nun mit den allgemeinen Grundsätzen der englischen Kirche fertig,—ihrem Geist, ihrer Glaubensregel, ihrer dogmatischen Lehre, und ihrer Reformation. Es bleiben noch einige specifische Punkte übrig, in Betreff deren die Kirche glaubt den alten oder wahren Katholicismus bewahrt zu haben, gegen die mittelalterlichen oder neuen Dogmen des römischen oder vaticanischen Katholicismus. Sie hat dies in ihren xxxix Artikeln gethan, welche, wie Sie wissen, nicht mit den Glaubensbekenntnissen auf derselben Stufe stehen, sondern als Wälle, zum Schutz eines alten und reinen Katholicismus gegen die Eingriffe eines modernen und verderbten Dogmatismus aufgeworfen sind. Ich will nun diese specifischen Punkte durchgehen, in der Ordnung, in welcher sie in den xxxix Artikeln vorkommen.

1. *Die Heilige Schrift.*—(1) Wir halten die apokryphischen Bücher für nicht canonisch. Unsere Gründe sind einfach historisch. Wir befragen die Geschichte und finden, wie wir glauben, eine bestimmte Grenze gezogen zwischen den Büchern, die wir als canonisch und vom Heiligen Geiste eingegeben anerkennen, und denen, welche wir in die zweite Reihe, als apokryphische, stellen. Diese Grenze ist von denen bestimmt worden, deren Zeugniß uns versichert hat, welche unsere heiligen Bücher sind, und welche es nicht sind. Diese Frage wird in den zwei kleinen Werken von Bischof Andrewes behandelt, welche ich Ihnen schon gesandt habe: *De Primatu Sedis Romanae* und *Fides Catholica Antiqua*.

(2) Wir sehen die Tradition, getrennt von der Schrift, nicht als eine ursprüngliche und unabhängige Quelle der offenbarten Wahrheit an. Wir betrachten sie als ein Mittel, durch welches wir die wahre Auslegung der Schrift erkennen können, indem wir von ihr lernen, was die Meinung der Kirche in allen Zeitaltern war, besonders in den ersten und reinsten Zeiten.

(3) Noch weniger erkennen wir neue Visionen (wie die der heil. Brigitta und der gebened. Maria Alacoque) als Quellen offenkundiger Wahrheit an.

(4) Auch geben wir nicht zu, dass im Bischof von Rom eine unfehlbare Lehrkraft vorhanden sei, welche zu dem einmal überlieferten und in der heiligen Schrift aufbewahrten Glauben so hinzuthun kann, dass diese Thaten zur ewigen Seligkeit unerlässlich geglaubt werden müssen.

2. *Glaubensbekenntnisse.*—Wir erkennen nicht,—wir verwerfen—das, was manchmal das Glaubensbekenntniß des Papst Pius IV. genannt wird. Unsere Glaubensbekenntnisse sind das Nicänische, das Apostolische, das Athanasische, und diese allein.

3. *Lehre von der Rechtfertigung.*—Wir betrachten, als die verdienstliche Ursache unserer Rechtfertigung allein die durch Christum bewirkte Erlösung, welche vom Menschen durch den Glauben erlangt

wird; und nicht die Werke, welche durch die Gnade des Heiligen Geistes von dem wiedergeborenen Menschen vollbracht werden. Folglich können wir mit keiner theologischen Schule übereinstimmen, welche den Verdienst irgend welcher Art lehrt, sei es "*meritum condignitatis*," oder "*meritum congruitatis*." Gleichwohl obschon wir glauben, dass die Heiligung nicht der Grund der Rechtfertigung sei, glauben wir doch, dass beide nicht getrennt werden können, dass wo Rechtfertigung ist, auch Heiligung sein muss. Erzbischof Lawrence's "*Bampton Lectures*" über Rechtfertigung ist das Buch, in welchem die Lehre der englischen Kirche über diesen Punkt, am deutlichsten dargestellt ist.

4. *Supererogations-Werke*.—Wir halten diese für unmöglich, und den Schatz von heiligen Verdiensten, welcher in den Händen der Kirche gelegt sein soll zum Austheilen, für nicht vorhanden.

5. *Sündlosigkeit*.—Wir glauben, dass Christus allein sündlos ist. Wir sind überzeugt, dass die Kirche der ersten Zeiten die Heilige Maria nicht für sündlos hielt, weder von wirklicher Sünde noch von der Erbsünde, und wir glauben, dass dieses Dogma die Lehre der Menschwerdung Christi ernstlich gefährdet. Um diesen Punkt zu erläutern, schicke ich Ihnen eine Predigt (deutsch) von dem verstorbenen Bischof von Winchester (Wilberforce), genannt: *Rom, sein neues Dogma und unsere Pflichten und die wahre Geschichte der Heiligen Jungfrau Maria* (italianisch) von mir selber. Auf SS. 55—56 im letzteren Werke werden Sie Verweisungen finden auf Tertullian (*De carne Christi* viii. 315; *Adv. Marc.* iv. 19); Origen (*Hom in Luc.* xvii. 3); St. Basil (*Ep.* 260); St. Hilar. (*In Ps.* xix.); St. Chrysost. (vii. 467); St. Cyril. von Alexandrien (iv. 1064, vi. 391); St. August. (iv. 241, x. 654); welche die Lehre des 2ten, 3ten, 4ten, und 5ten Jahrhunderts darzustellen scheinen, und unvereinbar mit dem Glauben an die Sündlosigkeit der Heiligen Maria sind.

6. *Untrüglichkeit*.—Wir glauben nicht, dass die Gabe der Untrüglichkeit oder Unfehlbarkeit mehr oder minder der Römischen Kirche, als jedem andern Theil der zersplitterten Kirche zugetheilt worden sei.

7. *Fegefeuer*.—Wir glauben, dass nach dem Tode die Seelen der Gerechten im Paradiese ruhen, und dort einen Vorgeschmack der Glückseligkeit genießen, bis zum Tage des jüngsten Gerichts, nach welchem sie in die volle Seligkeit des Himmels eingehen. Wir glauben nicht an eine Genugthuung der göttlichen Gerechtigkeit, durch Leiden im Fegefeuer nach dem Tode.

8. *Abläss*.—Wir verstehen unter Ablass Nachlass oder Verkürzung einer canonischen Busse, welche von der Kirche ihren irrenden Mitgliedern auferlegt worden ist, ehe sie wieder zum Heiligen Abendmahle zugelassen werden. Wir glauben nicht an eine Befreiung der Seelen von den Qualen des Fegefeuers durch diesen Ablass, noch an die Wirksamkeit der Scapularien. Noch glauben wir, dass die Gewohnheit, Ablass zu ertheilen, weder ursprünglich noch recht sei.

9. *Die Anbetung von Bildern*.—Wir erlauben den Gebrauch von

Bildern als Verzierung und als Denkmale. Wir lassen ihre Anbetung nicht zu. Rücksichtlich dieses Punktes verweise ich Sie auf das obengenannte *Fides Catholica Antiqua* des Bischof Andrewes.

10. *Anbetung von Reliquien*.—Wir behandeln alle wahren Reliquien mit Ehrerbietung, aber wir erlauben nicht, dass man sie anbete (Siehe Bischof Andrewes wie oben).

11. *Anrufung der Heiligen*.—Wir glauben, dass es möglich, oder sogar wahrscheinlich ist, dass die Seelen der Gläubigen, welche im Paradiese ruhen, mit Gebet und Fürsprache für die streitende Kirche beschäftigt sind; aber wir gestatten keine Anrufung derselben. Wir verbieten das Gebet für die Kirche im Paradiese nicht; aber wir leisten ihm auch keinen Vorschub (siehe Bischof Andrewes, wie oben).

12. *Todte Sprachen*.—Wir erlauben, dass Gebete in jeder Sprache gesagt werden, welche von denen, die beten, verstanden wird; aber wir erlauben öffentliches, allgemeines Gebet in keiner todten Sprache.

13. *Zahl der Sacramente*.—Wir glauben, dass es zwei Sacramente gibt, "welche allgemein nothwendig zur Seligkeit sind," und eine unbestimmte Zahl von Ceremonien, welche weniger richtig, Sacramente genannt werden. Wir glauben nicht, dass sie speciell sieben an der Zahl sind.

14. *Busse*.—Wir glauben nicht, dass ein Sacrament der Busse nothwendig zur Vergebung der Sünden ist. Wir glauben, dass die einzig nothwendigen Bedingungen zur Vergebung der Sünden, Glauben und Reue seitens des Sünders sind. Wir halten persönliche Beichte und Absolution nur dann für wünschenswerth, wenn der Sünder so von der Last seiner Sünden gedrückt wird, dass er sein Gewissen nicht beruhigen kann, und Ermunterung durch die Versicherung von Gottes Vergebung, durch seine Diener verlangt. In einem solchen Falle glauben wir, dass die Absolution, durch den Priester Gottes ausgesprochen, ein wirkliches und wirksames Zeichen von der Vergebung Gottes ist. Wir verwerfen zwangsmässige und regelmässige Beichte.

15. *Letzte Oelung*.—Wir glauben, dass die Ceremonie der Oelung, wie sie vom Heiligen Jacobus anempfohlen wird, das Mittel war, durch welches die ausserordentliche Heilkraft, welche der apostolischen Kirche innewohnte, wirkte. Mit dem Aufhören dieser aussergewöhnlichen Heilkraft, glauben wir, dass es recht ist, dass die Ceremonie der Oelung auch aufhöre.

16. *Absicht*.—Wir glauben nicht, dass der Priester durch Dazwischenlegung seiner Absicht, die Wirkungen seiner geistlichen Handlungen vereiteln kann.

17. *Das Heilige Abendmahl*.—Wir glauben nicht an *Transsubstantiation*, noch an *Consubstantiation*, aber wir glauben an die wahre geistige Gegenwart, und wir vermeiden, die Art dieser Gegenwart näher zu bestimmen, da sie uns nicht geoffenbart worden ist. Ich schicke Ihnen ein sehr gelehrtes Buch über diesen Gegenstand, von Bischof Cosin: *Geschichte der Transsubstantiation, mit einem Bericht*

des katholischen Glaubens über die Gegenwart von Christus in dem Sacramente des Heiligen Abendmahles (siehe auch Bischof Andrewes *Fides Catholica Antiqua*, über denselben Gegenstand).

18. *Aufbewahrung*.—Wir erlauben keine Aufbewahrung der Elemente, um eine locale körperliche Gegenwart von Christus in einer Kirche zu gewähren. Wir glauben, dass die Aufbewahrung, in der primitiven Kirche, blos für die Kranken-Communion bestimmt war.

19. *Beiderlei Gestalt*.—Wir glauben, dass das Heilige Abendmahl in beiderlei Gestalten dargereicht werden müsse.

20. *Das Messopfer*.—Wir glauben, dass im Heiligen Abendmahl, ein eucharistisches Opfer, verbunden mit einer Gedächtnissfeier, bestehen (*Sacrificium Commemorative et Eucharisticum*). Wir glauben nicht, dass ein versöhnendes Opfer (*Propitiationum*) statfinde, oder eine Wiederholung des Einen Opfers, welches auf dem Kreuze vollbracht wurde. Noch glauben wir, dass das Opfer und Sacrament so getrennt werden können, dass eine besondere Gnade von denen empfangen wird, die Zeugen des Opfers sind, ohne selber die geweihten Elemente zu geniessen. Im Gegentheil glauben wir, dass dies eine Corruption des ursprünglichen Gebrauches sei, welche zu schlechten Folgen in der Lehre und in der Zucht geführt hat.

21. *Heirath der Geistlichen*.—Wir glauben, dass Geistliche heirathen dürfen, und dass es gut ist, dass sie die Freiheit haben, es zu thun.

22. *Form der Kirchenregierung*.—Wir glauben, dass die richtige Regierung der Kirche durch Bischöfe, Priester, und Diaconen stattfindet. Wir glauben, dass eine Hierarchie, bestehend aus Patriarchen, Exarchen oder Primaten, Metropolitane, Erzbischöfen, u.s.w. wünschenswerth sein mag, aber nicht zu einer guten Regierung wesentlich sei. Wir verwerfen das allgemeine Episcopat des Bischofs von Rom, seine Obergewalt und seine Unfehlbarkeit. Wir können die klarsten historischen Beweise von der regelmässigen Weihe und apostolischen Nachfolge unserer Bischöfe beibringen; über diesen Punkt schicke ich Ihnen eine Abhandlung von Dr. Oldknow: *Ueber die Gültigkeit der englischen Priesterweihe* (französisch). Eine ähnliche Abhandlung des Bischofs Cleveland Cox ist in der *Union Chrétienne* erschienen, welche wir jetzt wieder abdrucken lassen. Gelehrte Werke über diesen Gegenstand sind von dem Revd. A. W. Haddan, Prof. Stubbs und Mr. Bailey verfasst worden.

23. *Königliche Oberhoheit*.—Wir glauben dass unser Herr JESUS CHRISTUS das einzige Haupt der Kirche ist. Der Titel "Oberstes Haupt der englischen Kirche auf Erden" wurde während 20 Jahren von englischen Regenten geführt. Von Heinrich VIII., 1534 angenommen (26. Heinrich VIII. c. i.) und verworfen 1554 (1. u. 2. Philipp und Maria c. viii., bestätigt durch Elisabeth c. i. 50). Nach dieser Zeit war ihr Titel oberster Beherrscher. Wir verwerfen den Erastianismus, aber wir glauben, dass das weltliche Schwert der bürgerlichen Obrigkeit übergeben ist, um die Aufsicht über ihre sämmtlichen Unterthanen zu führen. Unsere Lehre, wie von der

Kirche aufgestellt, ist: Dass der Regent der Hauptbeherrscher aller Stände dieses Reichs in jeder Rechtssache ist; mögen sie kirchlich oder weltlich sein, und dass er keiner fremden Gerichtsbarkeit unterthan ist, noch sein darf. Wir geben unsern Fürsten das einzige Vorrecht, "dass sie alle Stände und Classen, sowohl geistliche, als weltliche, die ihrer Aufsicht und Sorgfalt von Gott anvertraut sind, regieren, und die Widerspenstigen und Uebelthäter mit dem *burgerlichen* Schwerte in Schranken halten" Artikel xxxvii. Die Königin Elisabeth verlangte nie mehr als die Obergewalt über alle Solche zu haben, die in ihrem Reiche geboren waren. "So dass keine fremde Macht Obergewalt über sie habe, oder haben solle." (Wilkins' *Concil.* iv. 188.) Siehe auch Bischof Andrewes' *De Primatu Sedis Romanae* über diesen Punkt. Ich habe diese Punkte in derselben Reihenfolge behandelt, wie sie in den xxxix Artikeln angegeben sind. Ich schicke Ihnen *Projet de l'Union entre l'Eglise Gallicane et l'Eglise Anglicane*, in welchem Sie eine französische Ausgabe der xxxix Artikel finden werden, nebst einem Bericht über die Unterhandlungen zwischen dem Erzbischof Wake und Du Pin.

VIII.

Den 30ten März 1874.

Ich habe Ihnen jetzt nur noch einige Werke zu senden, woraus Sie ersehen werden, was für Sympathien die englische Kirche für die religiösen Hoffnungen und Bestebungen des Continentes hat.

Zu diesem Zwecke schicke ich Ihnen (oder werde es in der nächsten Zeit thun), die folgenden Schriften des Bischofs von Lincoln.

1. *Drei Briefe, über den Kampf zwischen dem Papst und Italien* (französisch).
2. *Gedanken über Italien* (italiänisch).
3. *Ueber die Lehre des H. Hippolytus von der Unfehlbarkeit des Papstes* (italiänisch).
4. *Eine englische Antwort auf die Einladung des Papstes Pius zum vaticanischen Concil* (deutsch).
5. *Ueber Concordate und Unfehlbarkeit* (deutsch).
6. *Einen Brief, die Einladung zum Cölner Congress annehmend* (lateinisch).
7. *Einen Brief an sein Bisthum, über den Cölner Congress* (französisch).

Diesen habe ich noch beigefügt:—

8. *Brief an den Papst Pius, über das vaticanische Concil* (deutsch) von Bischof Cleveland Coxe.
9. *Ueber Concordate und Unfehlbarkeit* (deutsch) von dem Revd. S. S. Ffoulkes.
10. *Einen Brief von mir, über die Grenzen der päpstlichen Gerichtsbarkeit und über die vorstädtischen Kirchen* (italiänisch).
11. *Eine Predigt von mir in Oxford gehalten über gegenseitigen geistigen Verkehr* (englisch).
12. *Briefe von Dr. Biber, und Professor Michelis, Ueber die Einheit der Kirche, und über oecumenische Concile* (englisch).

Sie werden ersehen, dass in diesen Schriften warme Sympathien ausgedrückt werden zu Gunsten der Principien, mit welchen die alt-katholische Bewegung fortgeführt wird, und für deren Erfolg inbrünstige Gebete von vielen Mitgliedern der englischen Kirche täglich dargebracht werden.

IX.

Den 7sten April, 1874.

Im *Deutschen Merkur*, Ende Februars, erschien ein Bericht über die Lehren der morgenländischen und abendländischen Kirche, welcher von dem Comité "der Freunde der geistigen Aufklärung" in St. Petersburg hervorging und an Professor Langen gerichtet war. Alt-Katholiken werden sicher einige von den Punkten, welche man als der abendländischen Kirche angehörig bezeichnete, nicht annehmen, da dieselben factisch römisch und nicht abendländisch sind. Anglicaner befinden sich in demselben Falle. Wir haben dem Professor Laugen einen Bericht eingehändigt, und ich schicke Ihnen nun auch denselben, worin die anglicanischen Lehren, über die von unsern russischen Brüdern berührten Punkte, dargestellt sind. Die Worte zwischen diesen Zeichen (" ") sind dieselben, welche in dem Bericht über die morgenländische Lehre gebraucht werden; die, welche unterstrichen sind, sind dieselben, wie die im Bericht über die abendländische Lehren.

Dieses Dokument wird auf passende Weise als Appendix zu der Reihenfolge von Briefen an Sie dienen, welche vorige Woche beendet wurde.

[The document referred to will be found printed above, p. 28.]

VIII.

Extract from a letter of Professor Messmer to Professor Mayor, Secretary of the Anglo-Continental Society for Germany.¹

MUNICH, Dec. 28, 1873.

I know well that it is not the matter of my speech, but the holy cause itself, which won on the one hand so great applause for the inadequate word, and on the other hand so far-reaching an effect for the fleeting utterance. The holy cause alone it is, which at that hour at Constance assembled men from far and near, of German and of foreign speech, and made them tinder to take fire at the spark of the very feeblest voice. This holy cause it was whereby representatives of England, France, America, and Russia, together with those of Austria, Bohemia, Switzerland, and of that Holland whose loving aid will always be cherished in our remembrance, were mustered in one assembly, and inspired with a correct understanding of every word of the brethren, and with warmest sympathy. To this spirit I also owe it that a colleague, who is at home in the subject, has deemed

[¹ The whole letter will be found prefixed to Prof. Messmer's Speech at the Congress of Constance: translated and edited by Prof. Mayor for the Anglo-Continental Society. London, Rivingtons, 6d.]

my speech worthy to be brought before a foreign public, and to be made permanent, and also, if God will, effectual, beyond that instant in the Council Hall at Constance. This spirit will finally, as my fellow-labourer in France, Abbé Michaud, has excellently said, make Christian triumph over Roman Catholicism, and will one day, under Christendom's one Head, under Jesus Christ our Redeemer, rally all the brethren, that we may as one family again cry to God—"Our Father." This is the goal to which we are all pressing.

PROF. DR. J. A. MESSMER.

IX.

Letter of Bishop Reinkens to Professor Mayor, Secretary of the Anglo-Continental Society for Germany.¹

Bonn, 10 Jan. 1874.

I will not deny that I am flattered by being brought into a certain spiritual relation with the English people, which appears to me still to possess those natural gifts and excellencies, which of old tempted Rome to enthrall and press into its service England's already free-born Church. As she has produced great men in every field of culture, and, as a nation, has already passed through periods of renown, so, I think, in the future also her inherent power of production and of creation will approve itself and ensure her honourable position among the civilised peoples. And precisely because I entertain this conviction, I trust also, that sound sense and the consciousness of the connection between religion and freedom in your country will soon lead Englishmen to a general and just appreciation of our Catholic movement of reform.

Our movement sprang, not from the brain of any statesman, but *from the Spirit of God by means of conscience*.² No politician led us amid the din of war, immediately before the catastrophe of Sedan, to Nuremburg, where on the 25th and 26th of August 1870 we sketched the first published³ declaration against the Vatican treason, *but singly and solely conscience*, the unshaken witness which "*the Spirit (of God) Himself gave to our spirit, that we are children of God*" (Rom. viii. 16), but not of the pope, that not service of the pope and worship of rank is "*the end of the (Divine) commandment, (but) love out of a pure heart and good conscience and faith unfeigned.*"

[¹ This letter was written by the Bishop in reply to a letter from Prof. Mayor, requesting him to prefix some introductory words to the English edition of his *Speeches*, translated by Prof. Mayor and issued by the Anglo-Continental Society. London, Rivingtons. 1s.]

[² See J. H. Reinkens, *Ueber den Ursprung der jetzigen kirchlichen Reformbewegung aus dem Gewissen der Katholiken*. Vortrag in Köln. Köln, E. H. Mayer. 1872. 2½ Ngr.]

[³ It may be seen in the *Stenographischer Bericht über die Verhandlungen des Katholikencongresses abgehalten vom 22. bis 24. September 1871 in München*. München, Th. Ackermann. 1871. pp. iv.-vi.; and in E. Friedberg, *Sammlung der Actenstücke zum ersten vaticanischen Concil mit einem Grundrisse der Geschichte desselben*. Tübingen, H. Laupp. 1872. pp. 157-159. cf. p. 57.]

(1 Tim. i. 5.) None of the speeches, which I have since delivered, have been written beforehand, but they have rather proceeded from the situation of the moment in each case; and I hope that you will always meet in them the same spirit.

Our religious struggle against Rome was for a long time exceedingly irksome to the leading statesmen in Germany; we found not the smallest support or encouragement amongst the governments, and only a partial negative protection. Indeed, I can, according to the best information, affirm, that in Berlin the recognition of the Old Catholics and the grant of positive protection to them were never seriously considered till after the notorious papal allocution of the little stone and the colossus.¹ (23 Dec. 1872.)

If any one insists on learning the causal connection between the religious and the political struggle against the Roman *curia* in Germany, it is this, that the religious movement first made the state aware of the danger threatening its own existence. Besides the twofold conflict is alike unavoidable for a twofold divine order, for religion and law. A religious man can from both points of view draw reasons for embarking in the struggle. To the Roman *curia* religion is not an absolute end, but the means of money-making and of temporal dominion. A state, which does not at the right moment desery the peril therefrom impending, and take measures of self-defence, will have no future.

Old Catholicism however assails directly the abuse of what is to it an absolute end, religion, and therefore remembers that He, who was meek and lowly of heart, Jesus Christ our Lord, only once bound up and used a rod,—that is, when He drove the money-market out of the temple. We desire to rid the church of money-making and politics. Old Catholicism, casting off the narrow-hearted particularism of the Roman Church, which is incessantly severing and sundering, desires to awaken the consciousness of the union of all baptized believers in Christ,—to set aside the distinctions arising from error and from sin by purifying the religious temper in each individual Christian,—to open men's eyes to the fellowship of the same Spirit amid the variety of gifts, and to attain as its ultimate goal not the sameness (*Einerleiheit*) and uniformity, but the living unity of the confessions, living by the same Spirit and by the full sovereignty of the evangelical law of love. We yearn for a fellowship of Christians, wherein by the grace which has appeared to *all* men, all may also “*live soberly* (in self-control), *righteously* (according to the law of love towards our neighbour), and *godly in this world, looking for the blessed hope and the glorious appearing of the great God and our Saviour, Jesus Christ.*” (Tit. ii. 11–13.)

J. H. REINKENS.

[¹ The little stone of the papacy which should shatter the colossus of the German empire; Dr. Völk, in his speech at Constance 14 Sept. 1873, bore witness to the impulse which this allegory had given to the reforming movement. See also Bishop REINKENS' *Speeches*, p. 42. London, Rivingtons. 1s.]

X.

Correspondence between the Secretary of the Society and the Most Reverend the Archbishop of Syros and Tenos.

From the Rev. F. MEYRICK to the ARCHBISHOP OF SYROS AND TENOS.

Die mensis Nov. 25to., 1873.

VIR ADMODUM REVERENDE!—In disputatione illâ, si colloquium tantâ amoenitate et tanto inter vos mutuo amore habitum disputationem appellare licet, quam cum Reverendissimo Episcopo de Ely, anno 1870, habuisti, bene memini te, illustrissime Archiepiscopo, pollicitum esse te nobis indicaturum esse locos ex S. Chrysostomi Homil. in Epist. ad Corinth., necnon ex operibus S. Basilii, S. Gregorii Nazianzeni et Origenis, quibus tibi visum est sanctos illos Patres Sanctorum invocationem stabilire. Quod ad S. Basilium, hæc verba, ni fallor, in mente habuisti: 'Ο θλιβόμενος ἐπὶ τοὺς τεσσεράκοντα καταφεύγει, ὁ εὐφραινόμενος ἐπ' αὐτοὺς ἀποτρέχει· ὁ μὲν, ἵνα λύσιν εὕρῃ τῶν δυσχερῶν· ὁ δὲ, ἵνα φυλαχθῇ αὐτῷ τὰ χρηστότερα. Ἐνταῦθα γυνὴ εὐσεβὴς ὑπὲρ τέκνων εὐχομένη καταλαμβάνεται, ἀποδημούντι ἀνδρὶ τὴν ἐπάνοδον αἰτουμένη, ἀρρώστούντι τὴν σωτηρίαν. Μετὰ μαρτύρων γινέσθω τὰ αἰτήματα ὑμῶν. S. Bas. Hom. in XL Mart. § 8. Op. t. ii. p. 155. Hic vero verbum ἐνταῦθα indicat de loco loqui sanctum Basilium, et (pace Cardinalis Bellarmini) verba μετὰ μαρτύρων γινέσθω τὰ αἰτήματα ὑμῶν non volunt dicere “ad illos” sed “cum illis fiant preces vestrae.” Quod ad S. Gregorium Nazianzenum, nullus dubito quin Oratio in laud. S. Cypriani, ubi inveniuntur verba, Τὴν πάρθενον Μαρίαν ἱκετεύουσα βοηθῆσαι παρθένω κινδυνεύουσῃ, spuria sit. Nam quis fuit ille Cyprianus? Nunc S. Cyprianus Afer, nunc nescio quis ex Antiochiâ, nunc uterque, nunc neuter: ut non aliter excusare rem possit Billius quam ut dicat “cæcutisse ibi Nazianzenum” et illum pro hoc hunc pro illo sumpsisse. Unus ex nostratibus, nomine Tyler, orationem illam spuriam esse liquidò demonstravit.

Sed dic mihi, sodes, Præsul eximie, ubi possim invenire locum illum ex S. Chrysostomi Homiliâ in Epist. ad Corinth. et alterum illum ex operibus Origenis. Hoc ut sciam, causa est scribendi has litteras.

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Forsan meministi me tecum esse Lincolnia, Nottinghamia, Petroburgi et Elia. Vale, Vir Reverendissime.

F. MEYRICK.

*From the ARCHBISHOP OF SYROS AND TENOS to the
REV. F. MEYRICK.*

Αἰδεσιμώτατε φίλε!

Χαίρων ἑκομισάμην τὸ ἀπὸ 25 Νοεμβρίου ἀγαπητὸν γράμμα τῆς Ὑμετέρας Αἰδεσιμότητος, καὶ δόξαν ἀνέπεμψα τῷ Σωτῆρι τῶν ὅλων θεῷ, τὰ τῆς περιποθήτου μοι ὑγείας Αὐτῆς πολyeυκτα αἴσια πληροφορηθεῖς. Πολὺς γὰρ ἦδη χρόνος ἐστίν, ἐξ ὅτου φίλος τις, αὐτόθεν ἐλθὼν, ἀπήγγειλέ μοι ὅτι οὐ πάνυ ὑγιῶς εἶχεν ἡ φίλη μοι Αὐτῆς Κορυφή. Καὶ ἤλγησα

(μάρτυς ὁ Κύριος!) μέσση καρδίαν, καὶ αἰσιώτερόν τι ἔκτοτε περὶ Αὐτῆς ἐπιπόθουν μαθεῖν, ὥς δὴ περὶ φίλου λίαν ἀγαπητοῦ, ὃν ἔγνω σοφία τε καὶ ἀρετὴ καὶ θεοσεβεία κεκοσμημένον, καὶ οὐτινος ἡ μνήμη ζωηρά ἐστιν αἰέποτε ἐν ἡμοῖς, ὥς δὴ κἀκεῖνη, περὶ ἧς ἐν τῇ ἐπιστολῇ ἀναφέρει, ἡ ἐν ἀγάπῃ ἀδελφικῇ συνδιάλεξις μετὰ τοῦ σεβασμιωτάτου ἐπισκόπου τοῦ Ely, τοῦ λίαν μοι ἀγαπητοῦ καὶ περιποθήτου ἐν Χριστῷ ἀδελφοῦ, ἧς οὐ μόνον ἀπλοῦς τις ἀκροατὴς, ἀλλὰ δὴ καὶ συγκοινωνὸς ἡ ὑμετέρα ἀγάπη ἐγένετο. Ἐπειδὴ δὲ διὰ τοῦ γράμματος καὶ τὰς μαρτυρίας ἀξιούτέ με καταγράψαι, ὧν ἐξ ἄλλων τε ἐμνημόνευσα τότε τῶν θείων πατέρων, καὶ ἐκ τοῦ ἱεροῦ Χρυσοστόμου περὶ τῆς ἐπικλήσεως τῶν ἁγίων, προθύμως τὴν ἀξίωσιν ὑμῶν ἐκπληρῶ. Καὶ δὴ ἡ μὲν τοῦ ἱεροῦ Χρυσοστόμου ἀπαντᾷ ἐν τέλει τῆς κς' ὁμιλίας εἰς τὴν Β' πρὸς Κορινθίους ἐπιστολὴν, ἔχουσα ὧδε· “Καὶ οἱ τάφοι τῶν δούλων τοῦ σταυρωθέντος λαμπρότεροι τῶν βασιλικῶν εἰσιν αὐλῶν, οὐ τῷ μεγέθει καὶ τῷ κάλλει τῶν οἰκοδομημάτων. Καὶ τούτῳ μὲν γὰρ κρατοῦσιν· ἀλλ' ὁ πολλῷ πλέον ἐστὶ, τῇ σπουδῇ τῶν συνιόντων. Καὶ γὰρ αὐτὸς ὁ τὴν ἀλουργίδα περικείμενος ἀπέρχεται τὰ σήματα ἐκεῖνα περιπτύξόμενος, καὶ τὸν τύφον ἀποθέμενος ἔστηκε δεόμενος τῶν ἁγίων, ὥστε αὐτοῦ προστῆναι παρὰ τῷ θεῷ, καὶ τοῦ σκηνοποιοῦ καὶ τοῦ ἀλιέως προστατῶν καὶ τετελευτηκότων δεῖται ὁ τὸ διάδημα ἔχων. Τολμήσεις οὖν, εἰπέ μοι, τὸν τούτων δεσπότην νεκρὸν εἰπεῖν, οὐ οἱ οἰκέται καὶ τετελευτηκότες προστάται τῶν τῆς οἰκουμένης βασιλέων εἰσὶ;” Σημειώσατε δὲ ὅτι οὐ μόνον ἐνταῦθα, ἀλλὰ καὶ ἀλλαχοῦ πολλαχοῦ ἐπικυροῖ ὁ θεὸς πατὴρ τὴν περὶ ἐπικλήσεως τῶν ἁγίων ἀρχαιοτάτην δόξαν τῆς Ἐκκλησίας. Οὕτως ἐν ὁμιλίᾳ μδ' εἰς τὴν γένεσιν λέγει· “Καταφεύγωμεν μὲν ἐπὶ τὰς τῶν ἁγίων πρεσβείας ὥστε ὑπὲρ ἡμῶν δεηθῆναι· ἀλλὰ μὴ ταῖς ἐκεῖνων ἱκεσίαις μόνον θαρρῶμεν, ἀλλὰ καὶ αὐτοὶ τὰ καθ' ἑαυτοὺς δεόντως οἰκονομῶμεν.” Καὶ ἐν λόγῳ εἰς τὰς ἁγίας μάρτυρας Βερνίκην καὶ Προσδόκην τελευτῶν λέγει· “Τάχα πολλὸς ὑμῖν ἐγένετο πόθος τῶν ἁγίων ἐκείνων. Μετὰ τούτου τοίνυν τοῦ πυρὸς προσπέσωμεν αὐτῶν τοῖς λειψάνοις· συμπλακώμεν αὐτῶν ταῖς θήκαις· δύνανται γὰρ καὶ θῆκαι μαρτύρων πολλὴν ἔχειν δύναμιν, ὥσπερ οὖν καὶ τὰ ὅσα τῶν μαρτύρων πολλὴν ἔχει τὴν ἰσχύν. Καὶ μὴ μόνον ἐν τῇ ἡμέρᾳ τῆς ἐορτῆς ταύτης, ἀλλὰ καὶ ἐν ἑτέραις ἡμέραις παρεδρεύωμεν αὐταῖς, παρακαλῶμεν αὐτάς, ἀξιῶμεν γενέσθαι προστάτιδας ἡμῶν· πολλὴν γὰρ ἔχουσι παρῥησίαν οὐχὶ ζῶσαι μόνον ἀλλὰ καὶ τελευτήσασαι· καὶ πολλῷ μᾶλλον τελευτήσασαι. Νῦν γὰρ τὰ στίγματα φέρουσι τοῦ Χριστοῦ· τὰ δὲ στίγματα ἐπιδεικνύμεναι ταῦτα, πάντα δύνανται πείσαι τὸν βασιλέα. Ἐπεὶ οὖν τοσαύτη ἡ δύναμις αὐταῖς καὶ ἡ φιλία πρὸς τὸν θεόν, τῇ συνεχεῖ προσεδρία καὶ τῇ διηνεκεῖ πρὸς αὐτάς ἀφίξει καταστήσαντες ἑαυτοὺς οἰκείους αὐτῶν, ἐπισπασώμεθα δι' αὐτῶν τὴν παρὰ τοῦ θεοῦ φιλανθρωπίαν.” Ὡσαύτως δὲ καὶ ἐν τέλει τῆς ἐγκωμιαστικῆς ὁμιλίας εἰς Μελέτιον Ἀντιοχείας, καὶ ἀλλαχοῦ, ὥς εἴρηται, πλεισταχοῦ. “Ὅτι δὲ καὶ αὐτὸς ὁ μέγας Βασιλεὺς ἐν ᾧ καὶ ὑμεῖς μνημονεύετε περικοπῇ τοῦ εἰς τοὺς μ' μάρτυρας λόγου ἀναμφιέκτως ἐκ τῆς αὐτῆς δοξασίας ὁρμᾶται, δηλοῦσι σαφέστατα αἱ ἐκφράσεις· “Ὁ θλιβόμενος ἐπὶ τοὺς τεσσαράκοντα καταφεύγει· ὁ εὐφραυνόμενος ἐπ' αὐτοὺς ἀποτρέπει, ὁ μὲν ἵνα λύσιν εὔρη τῶν δυσχερῶν, ὁ δὲ ἵνα φυλαχθῇ αὐτῷ τὰ χρηστότερα.” Πῶς γὰρ ἄλλως ὁ θλιβόμενος καταφεύγων πρὸς τοὺς τεσσαράκοντα εἰρήσκει

λύσιν τῶν δυσχερῶν, καὶ ὁ εὐφραινόμενος ἀποτρέχων κατορθοῖ ἵνα φυλαχθῇ αὐτῷ τὰ χρηστότερα, ἢ ἐπικαλούμενος τοὺς ἁγίους; Τῷ δὲ εἰπεῖν μετὰ μαρτύρων, καὶ οὐχὶ πρὸς μάρτυρας, οὐ τὸν τόπον ἐδήλωσεν, ὡς ἡ Ὑμετέρα ὑπέλαβεν Αἰδεσιμότης, ἀλλ' ἔτι μᾶλλον τὴν περὶ τῆς ἐπικλήσεως δοξασίαν ἐστήριξεν, οἰονεὶ λέγων “Μὴ μόνοι τὰ αἰτήματα ὑμῶν ποιεῖσθε πρὸς τὸν θεόν, ἀλλὰ μετὰ τῶν μαρτύρων, ὡς συμπρεσβευτὰς τούτους ἐπικαλούμενοι· πολὺ γὰρ ἰσχύει ἡ δέησις αὐτῶν ὡς δικαίων.” Ἐφ' ᾧ δὴ καὶ μικρὸν κατωτέρω πρὸς τοῖς ἄλλοις ἐπάγει καὶ ταῦτα “Ἀγαθοὶ κοινωνοὶ φροντίδων, δέησεως συνεργοί, πρεσβευταὶ δυνατώτατοι.” Περὶ δὲ τοῦ κδ' λόγου τοῦ Γρηγορίου τοῦ Ναζιανζηνοῦ οὔτε δίκαιον, νομίζω, οὔτε πρέπον ἐστὶν ἐν τοῖς νόμοις τοῦτον συγκαταλέξει διὰ μόνον τὸν λόγον ὅτι οὐκ εὐγνωστός ἐστιν ὁ δι' αὐτοῦ πανηγυριζόμενος μάρτυς Κυπριανός. Ἀλλ' ἔστω, ἐπειδὴ καὶ μάλα βούλεσθε τοῦτο, καὶ ἀπερρίφθω ὁ λόγος ὡς υποβολιμαῖος καὶ νόθος. Μὴ γὰρ οὐχ εὐρίσκομεν ἄλλας ἐν ἄλλοις τοῦ Ναζιανζηνοῦ λόγους μαρτυρίας ὁμοίας; Ἐν τῷ εἰς τὸν μέγαν Ἀθανάσιον λόγῳ ὁ θεὸς πατὴρ τελευτῶν λέγει “Αὐτὸς δὲ ἄνωθεν ἡμᾶς ἐποπτεύοις ἴλεως, καὶ τὸν λαὸν τόνδε διεξάγοις τέλειον τελείας τῆς τριάδος προσκυνητὴν, τῆς ἐν πατρὶ καὶ υἱῷ καὶ ἁγίῳ πνεύματι. Καὶ ἡμᾶς, εἰ μὲν εἰρηνικῶς, κατέχοις καὶ συμποιμαίνοις· εἰ δὲ πολεμικῶς, ἐπανάγοις ἢ προσλαμβάνοις, καὶ στήσαις μετὰ σεαυτοῦ καὶ τῶν οἴος σὺ, κἂν μέγα ἦ τὸ αἰτούμενον.” Ὡσαύτως καὶ ἐν τέλει τοῦ εἰς τὸν μέγαν Βασιλείον λόγου “Σὺ δὲ ἡμᾶς ἄνωθεν ἐποπτεύοις, ᾧ θεία καὶ ἱερὰ κεφαλὴ, καὶ τὸν δεδομένον ἡμῖν παρὰ θεοῦ σκόλοπα τῆς σαρκὸς, τὴν ἡμετέραν παιδαγωγίαν, ἢ στήσαις ταῖς σεαυτοῦ πρεσβεΐαις, ἢ πείσαις καρτερῶς φέρει, καὶ τὸν πάντα βίον ἡμῖν διεξάγοις πρὸς τὸ λυσιτελέστατον.” Τί ἄλλ' ἢ ἂν γε δηλοῦσιν αἱ τοιαῦται ἐκφράσεις, ἢ ἐπὶ κλήσιν; Ἀλλὰ καὶ ὁ τοῦ μεγάλου Βασιλείου αὐτάδελφος Γρηγόριος ὁ Νύσσης ὡσαύτως ἐπικυροῖ τρανῶς τὸ τῆς ἐπικλήσεως δόγμα. Οὕτως ἐν τέλει τοῦ εἰς Ἐφραίμ τὸν Σῦρον λόγου φησὶ “Ναὶ μὴν εἰς αὐτὸ καταντήσας τῶν κινδύνων τὸ ἄκρον, καὶ θάνατον ἐκδεχόμενος, ὑπὸ ἐπηρείας κατὰ τὴν ὁδὸν βαρβαρικῆς στενωθεῖς, ὡς μόνον τῆς σῆς ἐπεμνήσθης προσηγορίας, ἐπειπὼν ἅγιε Ἐφραίμ, βοήθει μοι, καὶ τὴν πλάνην τῶν κινδύνων ἀβλαβῶς ὑπερέβη, καὶ τοῦ φόβου κατεφρόνησε, καὶ σωτηρίας ὑπὲρ νοῦν τετύχηκε, καὶ τῇ πατρίδι παρ' ἐλπίδα ὑπὸ τῆς σῆς προνοίας φρουρούμενος ἀποδέδοται. . . . Σὺ δὲ τῷ θεῷ παριστάμενος θυσιαστηρίῳ καὶ τῇ ζωαρχικῇ καὶ ὑπεραγίᾳ λειτουργῶν σὺν ἀγγέλοις τριάδι, μέμνησο πάντων ἡμῶν, αἰτούμενος ἡμῖν ἁμαρτημάτων ἄφεσιν.” Καὶ ἐν τέλει ὡσαύτως τοῦ εἰς τοὺς τεσσαράκοντα μάρτυρας λόγου “Ὁ γὰρ τοσούτους ἔχων πρεσβευτὰς οὐποτ' ἂν ἄπρακτος ἀπέλθοι προσευχῆς καὶ δέησεως, κἂν σφόδρα βεβαρημένος ὑπάρχῃ τοῖς ἁμαρτήμασι. Καὶ ταύτης τῆς διανοίας καὶ ἐλπίδος μάρτυς ἐστὶν ὁ θεὸς ἐν τῇ πρὸς Ἀβραὰμ διαλέξει, ἡνίκα τὴν ὑπὲρ Σοδόμων ἰκετείαν ἐδέχετο, οὐ τεσσαράκοντα δικαίους ἀλλὰ δέκα ζητήσας εἰς παραίτησιν πόλεως μελλούσης ἐξαφανίζεσθαι. . . . πρὸς πᾶσαν γὰρ χρειάν καὶ περίστανειν ἡ τούτων δύναμις ἐξάρκει καὶ πλουσίαν παρὰ θεοῦ λαμβάνει τὴν χάριν.” Καὶ ἐν τέλει τοῦ εἰς τὸν μάρτυρα Θεόδωρον λόγου “Ἡμεῖς γὰρ καὶ ὑπὲρ ὧν ἀπαθείς ἐφυλάχθημεν, Σοὶ λογιζόμεθα τὴν εὐεργεσίαν· αἰτοῦμεν δὲ καὶ τοῦ μέλλοντος τὴν ἀσφάλειαν. Ἄν χρειά γένηται καὶ πλείονος δυσωπίας, ἄθροισον τὸν χορὸν τῶν σῶν ἀδελφῶν, τῶν μαρτύρων, καὶ μετὰ πάντων δεήθητε. Πολλῶν δικαίων εὐχαὶ, λαῶν καὶ δήμων ἁμαρτίας λυσί-

τωσαν. Ὑπόμνησον Πέτρον, διέγειρον Παῦλον . . . Ἀλλὰ τῇ δυνάμει τῆς σῆς πρεσβείας καὶ τῶν σὺν Σοι, θαυμαστὲ, καὶ ὑπέρλαμπρον λήϊον ἀποδειχθεὶ τὸ τῶν χριστιανῶν πολίτευμα μέχρι τέλους μένον," κ.τ.λ., κ.τ.λ.

Ὅτι δὲ οὐκ αὐτογνωμόνως οἱ ἀνωτέρω μνημονευθέντες πατέρες εἰσήγαγον τὴν ἐπίκλησιν τῶν ἁγίων, οἷονεῖ ἀφ' ἑαυτῶν αὐτοὶ ἐπινοήσαντες ταύτην, ὡς τινες τῶν Διαμαρτυρομένων ἀποφειβάουσιν, ἀλλ' ἀνέκαθεν πρεσβευομένην ἐν τῇ ἐκκλησίᾳ ἔτι μᾶλλον ἐστήριξαν, αὐτόθεν δῆλον. Πῶς γὰρ ἂν ἐτόλμων οἱ ἀκριβεστάτοι ἐκείνοι φύλακες τῶν ἱερῶν τῆς εὐσεβείας δογμάτων οὕτως ἐξαπίνης ἐν τῷ μέσῳ τῆς ἐκκλησίας καινοτομῆσαι, ὥστε δόγμα εἰς αὐτὴν εἰσκληθῆσαι ὅλως ὀθνείον καὶ τὴν συνείδησιν τῶν πιστῶν σκανδαλίζον; Ὁ Ὁριγένης ἓνα σχεδὸν καὶ ἥμισυν αἰῶνα πρὸ τῶν εἰρημένων πατέρων ἀκμάσας ἔλεγεν ἐν τῷ εἰς μαρτύριον προτρεπτικῷ αὐτοῦ λόγῳ. "Ὡς γὰρ οἱ τῷ κατὰ τὸν Μωσέως νόμον θυσιαστηρίῳ προσεδρεύοντες διακονεῖν ἐδόκουν δι' αἵματος ταύρων καὶ τράγων ἄφεσιν ἁμαρτημάτων ἐκείνοις, οὕτως αἱ ψυχαὶ τῶν πεπελεκισμένων ἕνεκα τῆς μαρτυρίας Ἰησοῦ, μὴ μάτην τῷ ἐν οὐρανοῖς θυσιαστηρίῳ παρεδρεύουσαι, διακονοῦσι τοῖς εὐχομένοις ἄφεσιν ἁμαρτημάτων." Καὶ ὥς μὲν ἡ ὑμετέρα ἀγάπη κἀνταῦθα δι᾽ ὀχλήσεως θήσεται ὅτι ταῦτα λέγων ὁ Ὁριγένης, τὴν ἐν γένει παρὰ τῷ θεῷ πρεσβείαν ἐννοεῖ τῶν ἁγίων. Ἀλλ' ἐγὼ ἐρωτῶ. Πῶς ἂρά γε διακονοῦσι τοῖς εὐχομένοις ἄφεσιν ἁμαρτιῶν οἱ ἕνεκα τῆς μαρτυρίας Ἰησοῦ πεπελεκισμένοι, ἂν μὴ οἱ ὑπὲρ ὧν διακονοῦσιν ἐπικαλῶνται αὐτοὺς, αὐτοὶ δὲ τῆς ἐπικλήσεως μὴ ἐπακούωσι; Καὶ ἄλλου δὲ ἐνταῦθα ἀρχαιοτάτου τῆς ἐκκλησίας πατρὸς, τοῦ ἀποστολικοῦ Κλήμεντος, μαρτυρίαν παραγαγεῖν ἠδυνάμην, ἐν ντ' κεφαλαίῳ τῆς πρώτης αὐτοῦ πρὸς Κορινθίους ἐπιστολῆς ἀπαντῶσαν, ἀλλ' οἶδα ὅτι καὶ περὶ αὐτῆς διαφωνήσετε, δι᾽ ὀχλήσεως ὅτι ἐν οἷς ὁ ἱερὸς Κλήμης φησιν. "Οὕτως ἔσται αὐτοῖς ἔγκαρπος καὶ τελεία ἡ πρὸς τὸν θεὸν καὶ τοὺς ἁγίους μετὰ οἰκτιρῶν μνεία" οὐ τοὺς ἁγίους τοὺς ἐν οὐρανοῖς ἀπογεγραμμένους ἐννοεῖ, ἀλλὰ τὰ ἐπὶ τῆς γῆς μέλη τῆς Ἐκκλησίας.

* * * * *

Ἐν ᾗ δὲ ἐδημοσιεύσατε περιλήψει τῆς παρὰ τῷ ἐπισκόπῳ τοῦ Ely συνδιαλέξεως, ἣν πρὸ πολλοῦ ἤδη χρόνου ἀνέγνων μεταγλωττισθεῖσαν ὑπὸ τινος φίλου εἰδήμονος τῆς Ἀγγλικῆς, παρετήρησα ὅτι τὰ παρ' ἐμοῦ εἰρημένα ποῦ μὲν οὐ πάνυ τοι ἀκριβῶς ἠρμονεύθησαν, ποῦ δὲ καὶ ὅλως διεστράφησαν. Τίς ἂρά γε ὁ αἴτιος τούτου; Ὁ φίλος κύριος Τύμβας, μὴ διερμηνεύσας πιστῶς τὸν νοῦν τῶν παρ' ἐμοῦ λεγομένων, ἢ ἡ ὑμετέρα ἀγάπη, ἐπειγομένη τὰ πολλὰ ἐν ὀλίγοις συμπτύξαι; Οὕτω παραδείγματος χάριν ἐν τοῖς διορθωτέοις οὐ μόνον τὸ περὶ ἐκπορεύσεως τοῦ παναγίου πνεύματος συγκατέλεξα, ἀλλὰ καὶ τὸ περὶ τοῦ τύπου τοῦ θείου βαπτίσματος καὶ τὸ περὶ τῆς θείας εὐχαριστίας, καὶ τὸ περὶ τοῦ δευτέρου γάμου τῶν κληρικῶν, καὶ ἕτερ' ἅττα. Περὶ τοῦ ἀριθμοῦ τῶν μυστηρίων οὐκ εἶπον ὅτι ἡ ἐκκλησία ἡμῶν πολλὰ δοξάζει μυστήριον, ὧν ὁ ἀριθμὸς ἀόριστος· ἀλλ' ὅτι καὶ πλείω τῶν ἐπτά ἔχειν ἠδύνατο, ἐν πλατυτέρᾳ, ἢ οἱ Διαμαρτυρόμενοι, ἐκδεχομένη τὴν λέξιν μυστήριον σημασίᾳ. Περὶ εὐχαριστίας ἄλλο τι ἐγὼ εἶπον ἢ ὑπερ-ὑμεῖς ἐσημειώσατε, τὴν ἀτομικὴν μου ἀναφέροντες γνώμην. Ἀντικρούων γὰρ τὴν παρὰ τινος τῶν παρόντων ἐξενεχθεῖσαν ἰδέαν, ὅτι καὶ ἡ ἐκκλησία ἡμῶν ἀποδέχεται πάσας τὰς περὶ τοῦ μυστηρίου τούτου θεωρίας τῶν Σχολαστικῶν τῆς Δύσεως θεολόγων, εἰπον ὅτι, ἂν τινες τῶν μεταγενεστέρων τῆς ἐκκλησίας ἡμῶν θεολόγων εἰσ-

ἐκλήσάν τινες τῶν εἰρημένων θεωρίων, ἡ ἐκκλησία ὅμως ἔμεινε καὶ μένει ἔτι πιστὴ ἐν τῇ ἀρχαίᾳ διδασκαλίᾳ, τῇ ἀπαντῶσῃ παρὰ τοῖς ἀρχαίοις πατράσι, μὴ λαβοῦσα ἕλλως ἀφορμὴν πρὸς ἀνάπτυξιν τῆς περὶ τοῦ μυστηρίου τούτου διδασκαλίας. Ἑρμηνεύων δὲ καὶ πῶς ἐγὼ ἀτομικῶς ἐννοῶ τὸ μυστήριον, εἶπον οὐχ ὅτι ὁ ἄρτος ἐν τῷ στόματι μένει ἄρτος καὶ ὁ οἶνος ὡσαύτως οἶνος, ἀλλ' ὅτι, ἐν ᾧ ἐν τῷ στόματί μου αἰσθάνομαι ἄρτου καὶ οἶνου γεῦσιν, κοινωνῶ αὐτοῦ τοῦ πραγματικοῦ σώματος καὶ αἵματος τοῦ Κυρίου. Ὡς κύριον λόγον, δι' ὃν ἀμφισβητεῖται τὸ κύρος τῆς ἱερωσύνης ὑμῶν ἐμνημόνευσα τὴν διακοπὴν τῆς ἀπὸ τῶν ἀποστόλων κανονικῆς σειρᾶς τῶν ἀγγλικανῶν ἐπισκόπων. Τούτῳ δὲ προσέθηκα ἀκολούθως καὶ τὴν παράβασιν τῆς ἀποστολικῆς διατάξεως (Α' Τιμοθ. Γ, 2). Οὐκ εἶπον δὲ ὅτι μέχρι τοῦ 5' αἰῶνος πάντες οἱ ἐπίσκοποι ἦσαν ἄγαμοι, ἀλλ' ὅτι μέχρι τοῦ αἰῶνος τούτου ἐπετρέπετο καὶ τοῖς ἐπισκόποις ὁ γάμος. Ἐν ᾧ δὲ ῥητῶς εἶπον ὅτι πάντες σχεδὸν οἱ μεγάλοι τῆς Ἐκκλησίας πατέρες ἦσαν ἄγαμοι, ὑμεῖς ἐσημειώσατε τοῦναντίον. Οὐκ εἶπον ὅτι ἡ τῶν ἀγίων ἐπίκλησις εἰσῆχθη κατὰ τὸν τέταρτον αἰῶνα (ἄπαγε!), ἀλλ' ὅτι, ἀφ' οὗ πατέρες τοῦ 8' αἰῶνος ἐπικαλοῦνται τοὺς ἁγίους ὡς πρεσβευτὰς, ἡ ἐπίκλησις φαίνεται πολλῶ πρότερον οὕσα ἐν χρήσει παρὰ τοῖς πιστοῖς. Ἄλλα συντομίας χάριν παραλείπω. Ἐξαιτοῦμαι δὲ παρὰ τῆς ὑμετέρας ἀγάπης συγγνώμην ὅτι ἕνεκα τῶν ἑορτῶν καὶ ἄλλων φροντίδων εἰς δεῦρο ἀνέβαλον τὴν ἀπάντησιν.

Μένειναι δὲ αἰεὶ μετ' ἀγάπης ζωῆς καὶ ἐγκαρδίου εὐγνωμοσύνης τῆς μεγάλης καὶ εὐδαίμονος ὑμῶν χώρας, καὶ ἐν τῷ νῷ καὶ ἐν τῇ καρδίᾳ περιφέρων καὶ τοὺς τόπους, δι' ὧν διήλθον, καὶ τοὺς φίλους, παρ' ὧν μεγαλοπρεπῶς ἐφιλοξενήθην. Μάθετε δὲ ὅτι ἔκτοτε ζωῆς τις ἀγάπη καὶ παρ' ἡμῖν διηγέθη πρὸς τὸ φιλόχριστον ὑμῶν ἔθνος, καὶ ἐπιθυμία μεγίστη εἰς ἐπαύξησιν τῆς ἀδελφικῆς σχέσεως πρὸς τὴν φιλορθόδοξον καὶ φιλόαρχαιον ὑμῶν ἐκκλησίαν. Εἶθε δὲ ὁ Κύριος πληρῶσαι τὰς ἐκατέρωθεν ἀναπεμπομένας εὐχὰς οἷς Αὐτὸς οἶδε τρόπους.

Ἐπὶ τούτοις κατασπαζόμενος μετὰ πόθου τὴν φίλην ὑμῶν κορυφὴν, καὶ δεόμενος τοῦ Κυρίου ἵνα στήτε τέλειοι καὶ πεπληρωμένοι ἐν παντὶ θελήματι τοῦ θεοῦ, διατελῶ.

Ἐν Σύρῳ, τῇ $\frac{13}{25}$ Ἰανουαρίου 1874.

Τῆς Ὑμετέρας πεφιλημένης μοι Αἰδεσιμότητος

Ἐν Χριστῷ εὐχέτης καὶ φίλος πρόθυμος

✠ ὁ Σύρον καὶ Τήνου Ἀλέξανδρος.

Die Aprilis 13tio, A.S. 1874.

VIR REVERENDISSIME!—Gratias tibi ago amplissimas qui tantā benevolentia usum sis ut Epistolam prolixam, nec certe sine curā et diligentia scriptam, mihi transmittendam curares.

Equidem confiteor te non immerito Patres, quos citasti, appellare: neque tamen hoc mihi persuadere potuisti, Patres illos, nedum Ecclesiam ipsam Catholicam, Invocationi Sanctorum patrocinari. In Panegyricis nihil moror. Bene scimus Oratores omnes, paganos Christianos, Orientales, Romanenses, Anglicanos, Protestantess, heroem

vel virum, quem laudant, appellare; non quia credunt vitâ defunctos verba Oratoris audire posse, sed ut animos adstantium moveant et irritent. Hoc est loqui oratorice non theologicæ.

Neque vero nego magnos illos Patres quinti seculi nonnulla imprudentes protulisse: imprudentes dico, quia non scientes quæ futura essent, nesciebant fore ut verba sua in sensum pejorem a malevolis torquerentur vel secus ac ipsi voluissent a simplicibus accipi possent. Toti enim Ecclesiæ Antiquæ impossibile visum est (quod in posteris seculis fieri Antiquitatis cultores deflexerunt) martyribus et sanctis (ut verbis Latinae versionis Epistolæ Ecclesiæ Smyrnenensis utar) “precem orationis impendere.” Ἀγροῦντες (sed quorum cheu! inscitia illa?) ὅτι οὔτε τὸν Χριστὸν ποτε καταλιπεῖν δυνησόμεθα, τὸν ὑπὲρ τῆς τοῦ παντὸς κόσμου τῶν σωζομένων σωτηρίας παθόντα, οὔτε ἕτερον τίνα [non solum προσκυνεῖν sed et] σέβεσθαι. Τοῦτον μὲν γὰρ, υἱὸν ὄντα τοῦ Θεοῦ, προσκυνοῦμεν, τοὺς δὲ μάρτυρας ὡς μαθητὰς καὶ μιμητὰς τοῦ Κυρίου [non σεβόμεθα, id enim “nunquam fieri poterit,” “οὐ ποτε δυνησόμεθα,” sed solummodo] ἀγαπῶμεν ἀξίως, ἕνεκα εὐνοίας ἀνυπερβλήτου τῆς εἰς τὸν ἴδιον βασιλέα καὶ διδάσκαλον, ὃν γένοιτο καὶ ἡμῶς συγκοινωνοὺς τε καὶ συμμαθητὰς γενέσθαι (Ep. Eccl. Smyrn. ιζ’). Quibus convenit notum illud S. Epiphaniï contra Collyridianos, et illud Augustini (*De Verâ Religione*, c. 108, tom. i., p. 786, ed. Ben.) “Honorandi sunt, non adorandi,” etc.

Quod ad Intercessionem autem, si quis dixerit Sanctos ita intercedere ut generaliter pro nobis, qui de Ecclesiâ Militante in terris sint, orent et petant a Deo ut Ipse gratiam nobis largiatur, id fieri posse non inviti damus. Sin ita intercedere velit, ut beneficia vel ipsi donent vel a Deo propter sua merita donari postulent, id (quod aliqui e Romanensibus somniant) nos nunquam daturi sumus, nec vos, credo, daturi estis.

Sed hæc hæc hactenus: neque enim mihi videtur multum interesse inter doctrinam Ecclesiæ Orientalis et Ecclesiæ Anglicanæ super hanc rem. Bibliopolam nostrum, dominum Rivington, jussi tibi expedire duos libellos in quibus eruditissimus Episcopus Andrewes partes nostras contra Bellarminum defendit.

Quod inveneris me minus accurate retulisse quæ tu, illustrissime Præsul, in Palatio Eliensi dixisti, id me dolore animi afficit. Ni fallor, verba domini Tymbas quàm accuratissime descripsi. Testes sunt Episcopus Eliensis et Dominus Georgius Williams, qui sæpissime dixerunt sibi pro miraculo esse me potuisse ea quæ dicta fuissent tam accurate in chartam transferre. Colloquium illud in Græcam linguam nuperrime transtulit amicus meus Constantinopolitanus, Reverendus C. G. Curtis, nec, ut vereor, tempus siverit quidquam mutare ut ad sensum tuum melius accommodetur.

Vidisti, proculdubio, amplissime Præsul, comparisonem illam inter doctrinam Ecclesiæ Orientalis et Ecclesiæ Occidentalis quam Antiquis Catholicis considerandam proposuerunt Colonellus Kiréef, Archipresbyter Janyscheff aliique ex Russiâ fratres nostri. (In Ephemeride *Byzantis* die Martii 13tio ea publici juris facta est.) Nos

quoque doctrinam nostram super quæstiones ab illis propositas declaravimus et juxtapositam in manus Professoris Langen et Doctoris von Döllinger tradidimus. Eam, Germanice versam, in hâc meâ Epistolâ inclusi, ut oculis tuis quoque subjiiciatur. Verba intra notas citatorias (" ") inclusa eadem sunt verba quibus usi sunt vestri homines doctrinam Orientalium indicantes: quæ vero Italice scribuntur ea Ecclesiæ Occidentali (Romanæ scilicet) ab eisdem attribuantur. Plurima, ut videbis, vestra nostra sunt et nostra sunt vestra. In paucioribus, iisdemque levioris momenti, nobis cum Romanensibus convenit.

Te Angliæ et Ecclesiæ Anglicanæ memoriam fovere, gratissimum est nobis, eximie Præsul. O quando veniet tempus quum ex mutuâ caritate et mutuo amore genita fuerit Unitas illa intima invicem amantium in vinculo pacis!

Nos nostrates nostraque precibus tuis commendamus. Vale, vir Reverendissime!

Tui observantissimus

FREDERICUS MEYRICK.

O quantâ malignitate in Ecclesiam Anglicanam insurgit Hatherleyus ille Wolverhamptonensis! Et palam jactitat se posse Patriarchæ approbare nugas suas! At Patriarcha, ni fallor, sagacior est quàm ut tali homini confidat.¹

[For inclosure see p. 28.]

XI.

Correspondence between Colonel Kiréef, Aide-de-camp to H.R.H. the Grand Duke Constantine, Secretary of the Society of the

¹ LETTER of the REV. F. MEYRICK to the EDITOR of the 'GUARDIAN.'

MR. HATHERLY, "EN LOYAL ANGLAIS."

TORQUAY, March 11, 1874.

SIR.—Some months ago you published a letter addressed by D. Evelpides, the Grand Protosyncelus of the Patriarch of Constantinople, to Mr. Stephen Hatherly, of Wolverhampton, in which, to use the words of the official *Neologues* of Constantinople, "he enjoined the rev. priest, Stephen Hatherly, as her minister, to content himself with instructing and feeding the small orthodox flock of which he was appointed spiritual father, but to abstain from even the idea of proselytising a few members of the Anglican Church, with which the Greek Church continued in good and sisterly relations." The Patriarch, through his Protosyncelus, forbade Mr. Hatherly to be "a teacher of dismemberment and hatred," and ordered him "never, no not in mind, to assume to proselytise one single member of the Anglican Church," inasmuch as it was the Patriarch's fervent desire "that, differences being removed through care and previous labour undertaken in the spirit of meekness, the unity of the Churches might follow."

On its first publication Mr. Hatherly denied the authenticity of the Proto-

Friends of Spiritual Enlightenment in St. Petersburg, and the Secretary of the Anglo-Continental Society :—

From the REV. F. MEYRICK *to* COLONEL KIRÉEF.

VILLA ALEXANDRA, TORQUAY,
Easter Tuesday, April 17, 1874.

HONOURED AND DEAR SIR,—In the *Deutscher Merkur* of Feb. 28th there appear statements of the teaching of the Eastern Church and the teaching of the Western Church on certain points selected by the Committee of the Friends of Spiritual Enlightenment in St. Petersburg, and submitted to a Committee of the Old Catholics for their consideration. These statements have been also taken into consideration in England by a Committee of the Anglo-Continental

synceclus' letter. Now that he is obliged to acknowledge that it is authentic, he accounts for its being issued in a very curious manner, which will, I think, interest your readers. He writes to the *Phare du Bosphore*, and, having said that the letter was handed to him by a Wolverhampton lawyer, he continues :—

"The lawyer refused to tell me how it came into his hands, and I was hopeless of unravelling the intrigue; but further researches made me discover that a Protestant priest who owes me money and has refused in writing to pay me (the italics are Mr. Hatherly's), and who is indefatigable in his endeavours to injure me, succeeded at last in frightening the members of the Assembly (*sic*) of Canterbury, and got a petition drawn up to the Anglican Bishops, requesting their President, the Archbishop of Canterbury, to write to the Œcumenical Patriarch, relative to the ordination and mission of the Rev. S. G. Hatherly. A letter was written to the Patriarch, and the document of M. Evelpides was the result."

Having pointed out the mischief done him by this document, which has "scandalised the orthodox, disquieted converts, enchanted Protestants, and pleased Romanists," he says that "a petition is about to be addressed to the Œcumenical Patriarch by his faithful English children, praying his Holiness to withdraw officially the cause of such great perplexity, and reassure the hearts of his servants." He adds :—

"By way of conclusion, I must inform your readers that the Protestant Bishops, though immensely rich in the goods of this world, have no authority except what is accorded them by the civil law, and they are without even power of exercising it. They do not enjoy a greater reputation than that of a rich sugar-baker or a rich soap-boiler."

Mr. Hatherly assures the editor of the *Phare du Bosphore* that he had previously written to him *en loyal Anglais*, so we must not doubt his present statements: but—a sugar-baker—a soap-boiler!—a Protestant priest, who owes him money, that frightened Convocation into inducing the Bishops—*ces riches messieurs*—to induce the Archbishop to induce the Patriarch to condemn poor Mr. Hatherly, who has *abandonné leur riche congrégation*!

It is well that we should know what sort of information about us Mr. Hatherly, *en loyal Anglais*, transmits to his co-religionists for the purpose of convincing them of "the irreconcilable hostility of Orthodoxy and the Protestantism of the Anglican Church;" and perhaps some steps should be taken to enable the Patriarch to estimate "loyal" statements at their true value.

F. MEYRICK.

Society, and I desire respectfully to lay before your committee the parallel statement of Anglican doctrine on the same points. I trust that it will not be unsatisfactory to you to see that we are able so frequently to express our doctrines in the words chosen by yourselves to express your own. Allow me to say that the following statement has received the approval of the Bishop of Winchester, President of the Anglo-Continental Society, and also that it has been placed in the hands of Prof. Langen and of Dr. von Döllinger. As the Dean of Westminster informs me that you are acquainted with English I send you our statement in the English language. The words within marks of quotation (" ") are, you will see, the same as your own; those that are in italics are the same as those attributed to the Western (Roman) Church.

I am, honoured and dear Sir,

Your-faithful servant in Christ,

FREDERICK MEYRICK,

Secretary of the Anglo-Continental Society.

In any reply that you may make, please to use the English, French, Italian, German, or Latin language as you may prefer.

I have desired our bookseller to send to yourself and to the Very Rev. M. Janyseff the last year's Report of the Anglo-Continental Society.

TO COLONEL KIRÉEF,

Aide-de-Camp à S.A.I., le Grand Duc Constantin,
Palais de Marbre, St. Petersburg.

[For inclosure see p. 62.]

From COLONEL KIRÉEF to the REV. F. MEYRICK.

PETERSBURG, $\frac{18}{30}$ April, 1874.

HONOURED AND DEAR SIR,—Your kind and very interesting letter of the 7th April has been submitted by me to the Committee of our Society (the Friends of Spiritual Enlightenment). I am ordered to convey to you our deepest thanks, and to answer that we would be very happy to be in constant intercourse with the Anglo-Continental Society.

I dare not prejudicate the hard and important question of the union between the Churches of Russia and England, but I am deeply convinced of the truth that a friendly intercourse between the members of these churches must and will be beneficial to both parts; though we of the East are nearer to the *Roman* (even to the Ultramontane) Catholics than to the Established Church of England in several important *dogmatical questions*, still we are nearer to you in the *understanding and application of religious truths*. We owe it to the fact of the organisation of both our churches, admitting of no other ruler and head than Jesus Christ; we do not give up our freedom to a *pontifex maximus*, and our churches do not require

from their members the *sacrificio del intelletto*, which is now a *conditio sine qua non* for belonging to the Roman Catholic Church. (I certainly do not mean the *Old-Catholic Church*, so happily re-established now in Germany by the efforts of our friends, but the *Church of Rome* of Gregory VII., Innocent III., and Loyola).

There is no need of adding, that we would be very glad to be *au courant* of all your transactions with the Committee of Munich.

I am, honoured and dear Sir, your faithful

ALEXANDER KIREJEW,
Secretary to the Society.

From REV. F. MEYRICK to COLONEL KIRÉEF.

BLICKLING RECTORY, AYLSHAM, NORFOLK,
Aug. 19, 1874.

HONOURED AND DEAR SIR,—I thank you sincerely for the letter of April 30th, with which you favoured me, and also for the various pamphlets that I have received from your kindness.

I am thankful to see that you hold that there is a closer union between us in the realisation and application of religious truths than in the formal manner in which we each state our dogmatic positions. This I think is very true, and a thing of very good omen and promise; for as long as we are conscious of separated and alienated hearts,—as long as we have fears and suspicion of each other as only being half Christians, so long there can be no true union, even though by a clever manipulation of formularies we could fix upon some form of words on which we could both agree. But when we feel and know that we are in heart brethren, we shall approach the examination of the barriers which keep us apart with a wise, calm, gentle, forbearing tolerance, which is the best spirit in which they can be approached.

I have felt, with you, while residing in Greece and other countries where the Orthodox Church has sway, that there was more real unity between us than perhaps our different formularies would lead us to expect, and a far greater oneness of spirit than there is between Anglicans and Ultramontanes. I attribute this, with you, to our common freedom from the crushing tyranny of an infallible *pontifex maximus*, and also to our common appeal to the open pages of God's Word, interpreted, when needful, by the witness of Antiquity. Neither with you nor with us is there that shrinking from the Holy Scriptures which the Ultramontane cannot but have, from a secret consciousness that the original documents of Christians will not bear out the system that he has to defend.

I hope that the twenty-two pamphlets that I have from time to time forwarded to you may show you and your committee that there is also more dogmatic agreement between us than you may have thought.

The letters that have passed between us and Dr. von Döllinger's committee at Munich will soon be printed, and I will take care that

you have a copy of them. I trust that the happiest results may follow from the meeting at Bonn on Sept. 14. The President of the Anglo-Continental Society, the Bishop of Winchester, proposes to be present. I am afraid that my health will not allow me to accompany him.

Pray be kind enough to present my respects to your committee, and believe me to be

Most faithfully yours,

F. MEYRICK.

XII.

Letter of the Rev. C. G. Curtis, Corresponding Secretary of the Anglo-Continental Society, to the Editor of the *Byzantist* :—

Ἀξιότιμε Κύριε Συντάκτα τῆς “Βυζαντίδος!”

Ἐπιτρέψατέ μοι νὰ παρακαλέσω ὑμᾶς ὅπως ἐνταρσνηθῆτε νὰ δημοσιεύσητε ἐν τῇ ἀξιολογίᾳ ὑμῶν ἐφημερίδι τὰς γραμμὰς, ἃς λαμβάνω τὴν τιμὴν νὰ σᾶς διαβιβάσω ἐπὶ ζητήματος, ὅπερ καὶ ὑμεῖς ἤδη ἐπραγματεύθητε.

Δέξασθε, Κ. Συντάκτα, τὴν διαβεβαίωσιν τῆς ἐξαιρετοῦς ὑπολήψεώς μου.

Πέραν, τὴν 8 Μαΐου 1874.

C. G. CURTIS.

Ἡ διδασκαλία τῆς Ἀγγλικανῆς Ἐκκλησίας περὶ τῶν ἄρθρων τῶν δι' ἐξέτασιν προτεινομένων ὑπὸ τῆς ἐπιτροπῆς τῆς Ἑταιρίας τῶν φίλων τῆς θρησκευτικῆς ἐκπαιδεύσεως.

I. Περὶ τῆς Ἐκκλησίας καὶ τῆς Κεφαλῆς Αὐτῆς.

“Μόνος ὁ Χριστὸς ἔστι κεφαλὴ τῆς Ἐκκλησίας. Ἐὰν δὲ οἱ ἄρχιερεῖς, οἱ διέποντες τὰς ἐκκλησίας, ὀνομάζονται κεφαλαὶ αὐτῶν, τοῦτο ληπτέον ὑπὸ τὴν ἔννοιαν ὅτι εἰσὶ τοποτηρηταὶ τοῦ Χριστοῦ ἕκαστος ἐν τῇ ἰδίᾳ αὐτοῦ ἐπαρχίᾳ καὶ μερικαὶ κεφαλαί. Ἀρχιποίμην δὲ ἔστιν ὁ Χριστός.

“Τὸ πρωτεῖον, τὸ παραχωρηθὲν ἐν τῇ ἀρχαίᾳ Ἐκκλησίᾳ εἰς τὸν ἐπίσκοπον Ρώμης, ἦν ἀπλῶς πρωτεῖον τιμῆς (primus inter pares) καὶ ἐστηρίζετο οὐχὶ ἐπὶ τοῦ Θεοῦ δικαίου (οὐκ ἦν de jure divino), ἀλλ' ἀπλῶς ἐπὶ τῆς πολιτικῆς σημασίας τῆς Ρώμης ‘ὡς βασιλευούσης.’

“Μετὰ τὴν διαίρεσιν τῆς Δυτικῆς Ἐκκλησίας ἀπὸ τῆς Ἀνατολικῆς τὸ αὐτὸ πρωτεῖον τῆς τιμῆς μετέβη εἰς τὸν Πατριάρχην Κωνσταντινουπόλεως,” ἐν τῇ Ἀνατόλῃ, “ὡς ἀνώτερον μετὰ τὸν Ρώμης ἐκ τῶν χριστιανῶν Ἱεραρχῶν.”

Μαρτυρεῖ τὴν ἀληθῆ τῶν Ἀγίων Γραφῶν ἐρμηνείαν ἡ Καθόλου Ἐκκλησία· οἱ δὲ κανόνες τῶν Συνόδων αὐτῆς καὶ τὰ συγγράμματα τῶν μεγάλων αὐτῆς διδασκάλων τῶν πρώτων αἰώνων ἐκτιθεῖσι τὴν πίστιν αὐτῆς.

II. Περὶ τοῦ Ἀγίου Πνεύματος.

Τὸ Ἅγιον Πνεῦμα ἐκπορεύεται ἐκ τοῦ Πατρὸς καὶ τοῦ Υἱοῦ, ἀλλ' οὕτως ὥστε ὁ Πατὴρ ἔστιν ἡ μία καὶ μόνη πηγὴ καὶ ἀρχὴ τῆς Θεότητος.

III. Περὶ τῆς Παναγίας Παρθένου Μαρίας.

“Ἡ προπατορικὴ ἁμαρτία ἐπεξετάθη διαδοχικῶς ἐπὶ πάντας τοὺς ἀπογόνους τοῦ Ἀδὰμ οὕτως, ὥστε οὐδεὶς ἐκ τῶν γεννηθέντων κατὰ σάρκα ὑπάρχει ἐλεύθερος τοῦ βάρους τούτου.

“Διὸ καὶ ἡ Παναγία Παρθένος Μαρία οὐκ ἦν ἐξηρημένη τῆς προπατορικῆς ἁμαρτίας ἐν τῇ συλλήψει καὶ τῇ γεννήσει αὐτῆς.”

IV. Περὶ τῶν ἀγαθῶν ἔργων.

“Δυνάμει τῶν λυτρωτικῶν ἀξιομισθίων τοῦ Χριστοῦ καὶ τῇ βοηθείᾳ τῆς Θείας χάριτος, ὁ ἄνθρωπος προσκτᾶται τὴν δικαίωσιν ὑπὸ τὸν ὅρον τῆς πίστεως, συνοδευομένης μετ’ ἀγαθῶν ἔργων· ἀλλὰ δικαιοθεὶς ὑπὸ τῆς χάριτος ὁ ἄνθρωπος δὲν δύναται οὔτε διὰ τῆς πίστεως οὔτε διὰ τῶν ἔργων αὐτοῦ νὰ προσκτῇσθαι ἀξιομισθίας ἐνώπιον τοῦ Θεοῦ.”

V. Περὶ τῆς ἁμαρτίας.

“Διὰ τῆς πίστεως καὶ τῆς ἐγκαρδίου συντριβῆς” “οἱ ἄνθρωποι λαμβάνουσι τὴν ἄφεσιν τῶν ἁμαρτιῶν καὶ ἐλευθεροῦνται τῆς τε ἐνοχῆς καὶ τῶν ποινῶν διὰ τὰς ἑαυτῶν ἁμαρτίας δυνάμει τῆς λυτρωτικῆς χάριτος τοῦ Χριστοῦ.”

VI. Περὶ τῆς πέραν τοῦ τάφου ζωῆς.

“Διὰ τὰς ψυχὰς μετὰ θάνατον ὑπάρχει μεταβατικὴ κατάστασις, ἐν ᾗ αὐταὶ μέχρι τῆς ἐσχάτης κρίσεως προγεύονται τῆς μακαριότητος ἢ τῶν βασάνων.” Δὲν ἐπιστάμεθα ἀναμφιβόλως τοῦτο, ὡς μὴ ἀνακαλυφθὲν, ἀν’ ὠφελῶσι τὴν ἐπὶ γῆς στρατευομένην Ἐκκλησίαν αἱ δεήσεις τῶν ἐν Παραδείσῳ ἢ αἱ τῆς στρατευομένης Ἐκκλησίας τοὺς ἐν Παραδείσῳ.

Διαφοραὶ τινες τῶν Τελετουργιῶν καὶ Κανόνων.

I. Περὶ τοῦ Συμβόλου τῆς Πίστεως.

Τὸ Filioque δὲν ἔπρεπε νὰ εἰσαχθῇ εἰς τὸ Σύμβολον τῆς Πίστεως, ἐπειδὴ παρεισέφρυνε διὰ προσθήκης ἐκ τῆς Δυτικῆς Ἐκκλησίας. Δὲν πρέπει ὅμως ν’ ἀποσβεσθῇ, διότι ἐκφράζει ἀληθὲς δόγμα δεόντως ἐξηγούμενον, καὶ κίνδυνος ὑπάρχει μήπως ἡ ἐξάλειψις αὐτοῦ προξενήσῃ ἀμφιβολίαν περὶ τοῦ ἀληθοῦς τούτου δόγματος. Διαφόρους δὲ ἔχουσι σημασίας τὸ Ἑλληνικὸν ἐκπορεύομαι καὶ τὸ Λατινικὸν procedo καὶ ἡ διδασκαλία ἀμφοτέρων τῶν Ἐκκλησιῶν, ὁρθῶς μεθερμηνευμένη, σύμφωνός ἐστι καὶ ὁρθόδοξος.

II. Περὶ τοῦ Μυστηρίου τοῦ Βαπτίσματος.

Τὸ μυστήριον τοῦ βαπτίσματος εἶναι τόσον ἰσχυρὸν δι’ ἐπιχύσεως ὅσον καὶ διὰ καταδύσεως.

Ὁ διὰ καταδύσεως τρόπος προτιμητέος ἐστὶν ὅταν ἡ υἡγεία καὶ τὸ κλίμα ἐπιτρέπωσι τοῦτο.

III. Περὶ τῆς διὰ χειροθεσίας ἐπισφραγίσεως.

1) Ἡ διὰ χειροθεσίας ἐπισφράγισις τελεστέα ὑπὸ μόνων τῶν ἐπισκόπων.

2) Τὸ μυστήριον τοῦ χρίσματος μεταδίδεται οὐχὶ εὐθὺς μετὰ τὴν

βάπτισιν τῶν νηπίων, ἀλλὰ μετὰ τινα ἔτη, ὅταν οἱ βαπτισθέντες δια-
δαχθῶσιν ὅσον δήποτε τὴν χριστιανικὴν πίστιν.

3) Ὁ ἐπίσκοπος ἐκτελῶν τὴν τελετὴν ταύτην ἐπιτίθουσιν ἐπὶ τῆς κεφαλῆς
τοῦ προσερχομένου τὰς χεῖρας λέγων,

Φύλαξον, Κύριε, τὸν δοῦλόν σου τοῦτον διὰ τῆς Οὐρανίου σου χάριτος, ἵνα
διαμένῃ διὰ παντὸς Σὸς καὶ ὁσημέραι πορεύηται ἐν Ἀγίῳ σου Πνεύματι,
μέχρις οὗ ἔλθῃ εἰς τὴν αἰώνιον Βασιλείαν σου.

IV. Περὶ τοῦ μυστηρίου τῆς εὐχαριστίας.

1) Δία τὴν εὐχαριστίαν χρώμεθα ἐνζύμῳ.

2) Ἡ μετάληψις τοῦ Ἄρτου καὶ Οἴνου γίνεται μετάληψις τοῦ τε Σώματος
καὶ Αἵματος τοῦ Χριστοῦ ὑπὸ τὸν ὅρον τῆς παρὰ τοῦ Ἱερέως γινομένης
εὐλογίας καὶ τῆς παρὰ τοῦ μεταλαμβάνοντος πίστεως.

Ἡ εὐλογία τελεῖται διὰ τῆς ἐπαγγελίας τῶν τοῦ Κυρίου ἡμῶν λόγων τῆς
συστάσεως τοῦ μυστηρίου καὶ διὰ προσευχῆς.

3) “Μεταλαμβάνειν τὰς εὐχαριστίας κληρικοί τε καὶ λαϊκοὶ ὀφείλουσιν
ὑπὸ τὰ δύο εἶδη τοῦ ἄρτου καὶ τοῦ οἴνου” (sub utraque specie).

4) Οὐ μεταλαμβάνουσι τῆς εὐχαριστίας τὰ παιδιά, μέχρις οὗ προσκτι-
σονται τὰς ἀναγκαίας γνώσεις περὶ τοῦ μυστηρίου τῆς εὐχαριστίας.

V. Περὶ τῶν Ἐπιτιμίων.

Τὰ Ἐπιτίμια τὴν τοῦ Θεοῦ δικαιοσύνην οὐχ ἱκανοποιοῦσιν, οὐδὲ ὠφελοῦσιν,
εἰ μὴ ὡς ἐνισχύοντα μὲν τὴν τοῦ ἁμαρτωλοῦ συντριβὴν, νοθετοῦντα δὲ τοὺς
ἄλλους.

VI. Περὶ τοῦ Γάμου.

Ἐπίσκοποι, ἱερεῖς καὶ διάκονοι ἔχουσιν ἄδειαν νὰ νυμφεύωνται ἢ νὰ
μένωσιν ἄγαμοι καθόσον νομίζουνσι τοῦτο συμβάλλον εἰς τὴν εὐσέβειαν.

VII. Περὶ τοῦ Εὐχελαίου.

Ἡ τελετὴ τοῦ Εὐχελαίου, ἡ ὑπὸ τοῦ Ἀγίου Ιακώβου διαταχθεῖσα, τὸ μέσον
ἦν δι' οὗ ἐν τῇ Ἀποστολικῇ Ἐκκλησίᾳ θαυμάσια ἐνηργουνοτο ἰάσεις.

Μετὰ τὴν παῦσιν τῶν ἐκτάκτων τῆς ἰάσεως χαρισμάτων ἔπρεπεν ἡ τελετὴ
νὰ παυθῇ συνάμα ὡσαύτως.

Extract from the Byzantis, May, 1874.

Τὸ ὑπὸ τῶν Παλαιῶν Καθολικῶν ὑποκινηθὲν καὶ σπουδαίως ἐν Ρωσσίᾳ
καὶ ἐν Γερμανίᾳ μελετώμενον ζήτημα τῆς ἐνώσεως τῶν Ἐκκλησιῶν, θερμὸν
διήγειρεν ἐνδιαφέρον καὶ παρὰ τῷ κλήρῳ τῆς Ἀγγλικανῆς Ἐκκλησίας.
πολλοὶ δὲ διακεκριμένοι θεολόγοι καὶ λόγιοι τοῦ δόγματος τούτου ἐνασ-
χολοῦνται εἰς τὴν δογματικὴν καὶ ἱστορικὴν μελέτην τῶν διαφορῶν καὶ
ὁμοιοτήτων τῶν τριῶν μεγάλων κλάδων τῆς Χριστιανικῆς Ἐκκλησίας. Τοῦ
ἐνδιαφέροντος τούτου μετέχων ὁ αἰδес. κ. Κ. Γ. Κούρτιος ἐπέστειλεν ἡμῖν,
μετὰ τὴν ἀνάγνωσιν τῶν “Ἐπιστάσιων” τῆς ἐπιτροπῆς τῶν Παλαιοκα-
θολικῶν, ἃς ἐδημοσιεύσαμεν ἐν τινι τῶν τελευταίων ἡμῶν φύλλων, ἔκθεσιν
τῆς διδασκαλίας τῆς Ἀγγλικανῆς Ἐκκλησίας ἐπὶ τῶν κεφαλαίων ἅτινα
προϋτάθησαν, ὡς γνωστὸν, εἰς ἐξέτασιν ὑπὸ τῆς ἐν Πιερρουπόλει “Ρωστικῆς

ἑταιρίας τῶν φίλων τῆς θρησκευτικῆς ἐκπαιδεύσεως." Τὴν ἔκθεσιν ταύτην γεγραμμένην Ἑλληνιστὶ μετὰ τῆς ἐπιστολῆς τοῦ αἰδес. κ. Κουρτίου, εὐχαρίστως παραθέτομεν ἐνταῦθα, πεποιθότες ὅτι τὸ ἡμέτερον δημόσιον θερμῶς ἐπίσης ἐνδιαφέρεται εἰς τὴν γενομένην ἀπὸ τινος ἀνταλλαγῇ ἰδεῶν μεταξὺ τῶν Ορθοδόξων, τῶν Παλαιοκαθολικῶν καὶ τῶν Διαμαρτυρομένων θεολόγων.

XIII.

Letters of the Bishop of Lincoln to Professor Cornelius, in reply to his letters of invitation to the Congresses of Constance and Freiburg :¹—

I.

Egregio Praesidi

C. A. CORNELIO

ad Concilium Veterum Catholicorum Constantiae habendum benevolè invitanti

S. P. D.

CHRISTOPHORUS WORDSWORTH,

Episcopus Lincolnensis.

Accipio laetus fraterni pignus amoris,
Et gratæ mentis mutua dona fero,
Atque utinam nobis vos compellare liceret,
Et nos consiliis consociare tuis!

Sed nos ire vetant stringentes undique curæ,
Et gravat officii Pontificalis onus.
Spiritus at liber ponti citò transvolat undas,
Et miscet precibus fervida vota tuis.

Inclyta quæ tollit veteres Constantia turres,
Jam video doctum se glomerare chorum :
Agnosco præsens in te, Constantia, Numen ;
Concilium Nemesis convocat ipsa Tuum.

Tu famosa nimis Synodo, Constantia, saeva
Nunc es Concilio nobilitanda pio.
Martyrum ubi quondam maduit tua sanguine tellus,
Nunc seges albescit messis Apostolicæ,

¹ His Lordship's letter to Doctor Wingerath accepting the invitation to the Congress of Cologne is published under the title *Veteribus Catholicis ad Congressum Coloniensem benevole invitantibus Episcopi Lincolnensis gratius agentis responsio*. (London, Rivingtons, 2d.) His letter to the President of the Congress on Clerical Marriage is to be found in his *Congrès de Cologne*. (Paris, Sandoz et Fischbacher, 1s.)

Ecce! novo cineres Hussi¹ fulgore coruscant,
 Fitque Evangelii fax pyra Martyrii;
 Pragensis² video venerandam surgere formam,
 Inque tuo coetu vivida verba loqui.

Oh! utinam talis fidei nos excitet ardor,
 Accendatque sui flaminis igne Deus!
 Tum quisnam tremeret? quis non audere paratus
 Pro Cruce cuncta foret, pro Cruce cuncta pati?

Nos omnes utinam pascamur Corpore Christi,
 Nos omnes recreet Sanguinis Ille Calix!³
 Una Fides, Unus Christus, nos Spiritus Unus,
 Unus et unanimes jungat amore Pater!

Sic, ubi transierint mortalia saecula, Coeli
 Nos una accipiat non peritura Domus!
 Haec tibi concordii reddit Lincolnia mente,
 Concilioque precans omnia fausta Tuo.

LINCOLNIAE,

Nonis Septembribus, A. S. MDCCCLXXIII.

II.

Egregio Praesidi

C. A. CORNELIO

*ad Concilium Veterum Catholicorum Eriburgi habendum benevolè
 invitanti*

S. P. D.

CHRISTOPHORUS WORDSWORTH,

Episcopus Lincolnienensis.

Implicitus quanquam curis, senioque gravatus,
 Concilio longè cogar abesse Tuo;
 At mens fraterni studio festinat amoris,
 Spiritus et fesso corpore liber adest;
 Commiscetque preces precibus, pia votaue votis
 Anglica Germanâ juncta sorore soror.

Oh! utinam vobis adspirans coepta secundet
 Annuat et praesens omnia fausta DEUS!
 Sic iterum surgens vinclis Ecclesia ruptis
 Ostendet faciem vivificata suam;
 Oh! utinam redeat, pulsâ novitate, Vetustas,
 Et fuget errores intemerata Fides!

¹ Joannes Huss, igne crematus a Concilio Constantiensi, ob Calicem Laicis vindicatum; et Martyrio coronatus septimo die mensis Julii, 1415.

² Hieronymus Pragensis pariter a Concilio Constantiensi condemnatus, similiter Martyrio coronatus, 30 die mensis Maii, 1416.

³ Calix Eucharisticus Laicis interdictus a Concilio Constantiensi (sess. 13).

Scripturae cunctis Oracula Sancta patescant,
Maternoque sonent omnibus eloquio!
Dispensans plenè cunctis Mysteria Christi
Sacra Ministerium reddat Apostolicum!
Unanimes utinam populos Tria Symbola jungant
Unius et Trini religione Dei!

Oh! utinam puro ritu, cui Spiritus adsit
Et Ratio, possit Mundus adire Deum!

Tum qui complexus nobis, carissime Frater,
Angelicoque forent gaudia quanta choro!

Tum qui Christicolas antiquo tempore vinxit,
Christicolas iterum consociaret Amor.

Ipsa videretur Tellus attingere cœlum,
Humanasque domos Ipse habitare Deus.

Haec linguâ absentes, praesentes mente, precamur,
Et quod cor repetit, dicimus ore "Vale!"

RISEHOLMIAE PROPE LINCOLNIAM,
xv., *Kal. Septembres*, MDCCCLXXIV.

XIV. GREECE—ROME—ENGLAND.

COMPARATIVE STATEMENTS of the DOCTRINE of the EASTERN, the ROMAN, and the ANGLICAN CHURCHES, proposed for the consideration of a COMMITTEE of the OLD CATHOLICS at BONN: the first two Columns by the Secretary of the Friends of Spiritual Enlightenment of St. Petersburg, the third by the Secretary of the Anglo-Continental Society.

TEACHING OF THE EASTERN CHURCH.

I.—ON THE CHURCH AND ITS HEAD.

Christ alone is the Head of the Church. If Bishops, who are its Stewards, are called Heads, it must be understood thus: they are the deputies of Jesus Christ, each in his diocese, and special Heads. The High Priest, however, is Christ.

The precedence (the Primacy) accorded to the Bishop of Rome in the early Church was only an honorary precedence (*Primus inter pares*) and did not rest on Divine Right, but merely on the political importance of Rome as the Imperial city. After the separation of the Eastern and Western Churches, this precedence passed to the Patriarch of Constantinople as the highest Christian Hierarchy after the Roman Bishop.

The Universal Church only, the Bishops bearing witness as to its Faith and lawfully representing it, is the infallible keeper and interpreter of belief.

TEACHING OF THE WESTERN ROMAN CHURCH.

I.—ON THE CHURCH AND ITS HEAD.

The Bishop of Rome is Peter's successor, the Prince of the Apostles. He is the centre of ecclesiastical unity and Head of the Church. As general Bishop over the Church (*Episcopus Ecclesie Universæ*) he holds in his hands the fullness of ecclesiastical power (*plenitudo potestatis ecclesiasticæ*), and is infallible in matters of faith. Supremacy over the Church is given by Christ Himself, and supported by Scripture.

TEACHING OF THE ANGLICAN CHURCH.

I.—ON THE CHURCH AND ITS HEAD.

"Christ alone" is the Head of the Church. "If Bishops, who are its stewards, are called Heads, it must be understood thus: they are the deputies of Jesus Christ, each in his diocese, and special Heads. The High Priest, however, is Christ.

"The precedence (the Primacy) accorded to the Bishop of Rome in the early Church was only an honorary precedence (*Primus inter pares*), and did not rest on Divine Right, but merely on the political importance of Rome as the Imperial city. After the separation of the Eastern and Western Churches, this precedence passed," in the East, "to the Patriarch of Constantinople, as the highest Christian Hierarchy after the Roman Bishop."

The Universal Church, the Canons of her Councils and the writings of her great doctors of the primitive ages exhibiting her faith, is the witness to the true interpretation of Holy Scripture. The Bishop of Rome is not infallible in matters of faith.

GREECE—ROME—ENGLAND—(continued).

II.—ON THE HOLY GHOST.

The Holy Ghost has from Eternity proceeded from the Father alone, He being the source and beginning of Deity, and is sent into the world by the Son.

III.—ON THE HOLY VIRGIN MARY.

Original sin is inherited by every descendant of Adam, so that no one born of man is free from this taint. The most Holy Virgin at her Conception and Birth was therefore not exempt.

IV.—ON GOOD WORKS.

Man attains heavenly blessedness through the redeeming merits of Christ and by the grace of God, under the condition of a faith manifesting itself in love and good works. But as man is made blessed through grace, he cannot possibly, through faith or works, acquire merit in God's sight.

V.—ON SIN.

Through faith and contrition men receive remission of sins, by the Sacrament of Penance, and are delivered both from the guilt and punishment of sin, through the redeeming grace of Christ.

II.—ON THE HOLY GHOST.

The Holy Ghost proceeds not only from the Father, but also from the Son.

III.—ON THE HOLY VIRGIN MARY.

The Blessed Virgin Mary, through especial grace of Almighty God in consideration of the merits of Jesus Christ, the Redeemer of all mankind, was conceived without sin.

IV.—ON GOOD WORKS.

He who is justified can do more good works than God's law requires, and, therefore, can have more merits in the sight of God than are absolutely needed.

V.—ON SIN.

Although a sinful man receives absolution for sin in the Sacrament of Penance, yet must he for a while suffer punishment for his sin, and thus satisfy heavenly justice, here or in the world to come.

This chastisement, however, may be lessened by the superfluous merits of Christ or His saints—i. e., through Indulgences.

II.—ON THE HOLY GHOST.

The Holy Ghost proceeds from the Father and the Son, but so as that the Father is the sole source and beginning of Deity (πᾶρ' ἑαυτοῦ καὶ ἀρχὴ τῆς θεότητος).

III.—ON THE HOLY VIRGIN MARY.

"Original sin is inherited by every descendant of Adam, so that no one born of man is free from that taint. The Blessed Virgin, therefore, at her Conception and Birth, was not exempt."

IV.—ON GOOD WORKS.

"Man attains heavenly blessedness through the redeeming merits of Christ, and by the grace of God, under the condition of a faith manifesting itself in love and good works. But as man is made blessed through grace, he cannot possibly through faith or works acquire merit in God's sight."

V.—ON SIN.

"Through faith and contrition men receive remission of sins," "and are delivered both from the guilt and punishment of sin, through the redeeming grace of Christ."

TEACHING OF THE EASTERN CHURCH.

VI.—ON THE LIFE BEYOND THE GRAVE.

There is a middle state where souls until the Last Judgment have a foretaste of bliss or suffering. Through God's mercy the prayers of the Church, and especially masses, may avail them.

VII.—ON THE CREED.

In accordance with the 7th canon of the third Ecumenical Council, the Nicene Creed must always remain an unalterable model of belief, neither to be changed nor added to, and the *Filioque* interpolated by the Western Church is therefore unlawful, independent of the question whether the doctrine thereby introduced is correct.

VIII.—ON THE SACRAMENT OF BAPTISM.

The Eastern Church does not declare Baptism by affusion (or sprinkling) ineffectual. But she maintains that in the Primitive Church this manner of Baptism was exceptional; and as a general and true method, immersion thrice repeated is required by her.

TEACHING OF THE WESTERN ROMAN CHURCH.

VI.—ON THE LIFE BEYOND THE GRAVE.

Whoever on earth has not made full satisfaction for his sins comes after death into Purgatory, where, by suffering, he will satisfy Divine Justice. The souls of the dead may be freed by the prayers of the faithful, masses offered for their intention and indulgences.

VII.—ON THE CREED.

The *Filioque* must be used in the 8th article of the Nicene Creed, although this addition is later than the rest, and only used by the Latin Church.

VIII.—ON THE SACRAMENT OF BAPTISM.

Baptism is as effectual by affusion as by immersion. The former is to be preferred.

TEACHING OF THE ANGLICAN CHURCH.

VI.—ON THE LIFE BEYOND THE GRAVE.

"There is a middle state where souls until the last Judgment have a foretaste of bliss or suffering." We cannot know for certain, seeing it has not been revealed, whether the prayers of those in Paradise may avail the members of the Church militant on earth, or the prayers of the Church militant on earth may avail those in Paradise.

VII.—ON THE CREED.

The *Filioque* ought not to have been introduced into the Creed, because it was interpolated by the Western Church without the authority of an Ecumenical Council. Nevertheless, it is not expedient to remove it, because it expresses a true doctrine when properly explained, and there is risk that its removal would cause the true doctrine to be doubted. There is a difference in meaning between the Greek *ἐκπορεύεται* and the Latin *procedo*, and the teaching of both Churches, rightly interpreted, is consistent and orthodox.

VIII.—ON THE SACRAMENT OF BAPTISM.

Baptism is as effectual by affusion as by immersion. The latter, however, is to be preferred when health and climate allow of it.

IX.—ON THE SACRAMENT OF CONFIRMATION.

1. Confirmation may be administered by Priests or Bishops.
2. It is usually administered immediately after Baptism even to children.
3. The outward and visible sign of Confirmation is the anointing by the Bishop, the words the seal of the gift of the Holy Ghost, and the anointing a cross on the brow, eyes, nostrils, lips, breast, hands, and feet of the baptized.

X.—ON THE SACRAMENT OF THE HOLY SUPPER.

1. Leavened Bread is to be used at the Holy Supper.
2. The Holy Sacrament is changed into the Body and Blood of Christ through invocation of the Holy Ghost on the adored Sacrament while the following words are spoken, accompanied by the blessing—"Let this bread become the holy body of Thy Christ."
3. The Lord's supper must be partaken of in both kinds by Priests and Laymen.
4. Little children are admitted to partake of this sacrament on account of the faith of those who bring them to hallow their souls and bodies, and that they may receive God's blessing.

IX.—ON THE SACRAMENT OF CONFIRMATION.

1. The Sacrament of Confirmation can only be administered by Bishops.
2. It is not to be given directly after baptism, but after some years, when the baptized has learnt somewhat of the Christian Faith.
3. When the Bishop administers it he lays his hand on the candidate's brow, and makes a cross with the oil, saying, "Signo te signo crucis et confirmo te chrismate salutis in nomine Patris et Filii et Spiritus Sancti."

X.—ON THE SACRAMENT OF THE HOLY SUPPER.

1. Unleavened bread must be used in the Holy Communion.
2. The Bread and Wine is converted into the Body and Blood of the Lord during the course of the Liturgy, when these words are spoken, "This is My Blood, this is My Body."
3. Only ordained Priests shall receive it in both kinds: the laity only the Bread.
4. Children who have not yet the needful knowledge concerning the Sacrament shall not partake thereof.

IX.—ON CONFIRMATION.

1. *Confirmation can only be administered by Bishops.*
2. It is not given directly after baptism, but after some years, when the baptized has learnt somewhat of the Christian Faith.
3. When the Bishop administers it, he lays his hand on the candidate's head, saying, "Defend, O Lord, this Thy child with Thy heavenly grace, that he may continue Thine for ever, and daily increase in Thy Holy Spirit more and more, until he come unto Thy Everlasting Kingdom."

X.—ON THE SACRAMENT OF THE LORD'S SUPPER.

1. Leavened Bread is used at the Holy Supper.
2. The reception of the Bread and Wine becomes the reception of the Body and Blood of Christ on the fulfilment of the conditions of (1) consecration on the part of the Priest, and (2) faith on the part of the recipient. Consecration takes place by means of the recitation of our Lord's Words of Institution and prayer.
The mean by which the Body and Blood of Christ are received is Faith.
3. "The Lord's Supper must be partaken of in both kinds by Priests and Laymen."
4. Children who have not yet the needful knowledge concerning the Sacrament do not partake thereof.

TEACHING OF THE EASTERN CHURCH.

XI.—ON THE SACRAMENT OF PENANCE.

If Penance be in its essence a punishment, yet according to its object it is but a healing fatherly temporal chastisement, concerning which the Apostle says, "Whom the Lord loveth He chasteneth."

XII.—ON THE SACRAMENT OF MARRIAGE.

No subdeacon, nor deacon, nor priest is permitted after imposition of hands to contract a marriage. If any one will take a wife let him do so before entering into Holy Orders.

XIII.—ON THE SACRAMENT OF EXTREME UNCTION.

1. Through anointing the soul of the sinner is healed from sin and his body from sickness.
2. This sacrament is to be given to him who lies in sore sickness, but not such as precludes all hope of recovery.
3. The oil shall be consecrated by the Priests who administer the Sacrament.

TEACHING OF THE WESTERN ROMAN CHURCH.

XI.—ON THE SACRAMENT OF PENANCE.

Penance is a punishment which the sinner must undergo to satisfy Divine Justice.

XII.—ON THE SACRAMENT OF MARRIAGE.

No one can be priest or deacon who does not take a vow of perpetual celibacy.

XIII.—ON THE SACRAMENT OF EXTREME UNCTION.

1. This sacrament procures a painless and blessed end to the believer.
2. It is given to those at the point of death, and who need only the comfort of religion against the fear of death.
3. The oil must be consecrated by the Bishop.

TEACHING OF THE ANGLICAN CHURCH.

XI.—ON PENANCE.

Penance does not satisfy the Divine Justice. Its only benefit is to deepen contrition on the part of the sinner and to serve as warning to others.

XII.—ON MARRIAGE.

Bishops, Priests, and Deacons may marry or remain single, as they judge may serve best for Godliness.

XIII.—ON EXTREME UNCTION.

The ceremony of anointing with oil enjoined by St. James was the means through which miraculous cures were effected in the Apostolic Church. With the cessation of the extraordinary gifts of healing it was right that the ceremony should cease likewise.

APPENDIX.

XV.

CONFERENCE OF BONN, HELD SEPTEMBER 14, 15, 16, 1874, BETWEEN
OLD CATHOLICS, ORIENTALS, AND ANGLICANS.

PRELIMINARY DECLARATION.

The way in which the words *filioque* were inserted into the Nicene Creed was illegal, and with a view to future peace and unity it is much to be desired that the whole Church should set itself seriously to consider whether the Creed could possibly be restored to its primitive form without sacrifice of any true doctrine expressed in the present Western form.

ARTICLES AGREED TO.

1. The apocryphal or deutero-canonical books of the Old Testament are not of the same canonicity as the books contained in the Hebrew Canon.

2. No translation of Holy Scripture can claim an authority superior to that of the original text.

3. The reading of Holy Scripture in the vulgar tongue may not lawfully be forbidden.

4. In general it is more fitting and in accordance with the spirit of the Church that the Liturgy should be in the tongue understood by the people.

5. Faith, working by Love, not Faith without Love, is the means and condition of man's justification before God.

6. Salvation cannot be merited by merit of condignity, because there is no proportion between the infinite worth of the salvation promised by God and the finite worth of man's works.

7. The doctrine of "*opera supererogationis*" and of a "*thesaurus meritorum sanctorum*," i.e. that the overflowing merits of the saints can be transferred to others, either by the rulers of the Church or by the authors of the good works themselves, is untenable.

8. (a) The number of the sacraments was fixed at *seven* first in the twelfth century, and then was received into the general teaching of the Church, not as a tradition coming down from the Apostles or from the earliest times, but as the result of theological speculation.

(b) Roman Catholic theologians (e.g. Bellarmine) acknowledge, and we acknowledge with them, that Baptism and the Holy Eucharist are "*principalia, præcipua, eximia, salutis nostræ sacramenta.*"

9. (a) The Holy Scriptures being recognised as the primary rule of the Faith, we agree that genuine tradition, i.e. the unbroken transmission, partly oral, partly by writing, of the doctrine delivered by Jesus Christ and the Apostles, is an authoritative source of teaching for all successive generations of Christians.

This tradition is partly to be found in the consensus of the great ecclesiastical bodies standing in historical continuity with the Primitive Church, partly to be gathered by a scientific method from the written documents of all centuries.

(b) We acknowledge that the Church of England and the churches derived through her, have maintained unbroken the Episcopal succession.¹

10. We reject the new Roman doctrine of the Immaculate Conception of the Blessed Virgin Mary, as being contrary to the tradition of the first thirteen centuries, according to which Christ alone is conceived without sin.

11. The practice of confession of sins before the congregation or the priest, together with the exercise of the power of the Keys, has come down to us from the Primitive Church, and, purged from abuses and freed from constraint, it should be preserved in the Church.

12. Indulgences can only refer to penalties actually imposed by the Church herself.

13. The practice of the commemoration of the faithful departed, i.e. a calling down of a richer outpouring of Christ's grace upon them, has come down to us from the Primitive Church and should be preserved in the Church.

14. The Eucharistic celebration in the Church is not a continuous repetition or renewal of the propitiatory sacrifice offered once for ever by Christ upon the Cross, but its sacrificial character consists in this, that it is the permanent memorial of it, and a representation and presentation on earth of that one oblation of Christ for the salvation of redeemed mankind, which, according to the Epistle to the Hebrews (ix. 11, 12), is continuously presented in heaven by Christ, who now appears in the presence of God for us (ix. 24). While this is the character of the Eucharist in reference to the Sacrifice of Christ, it is also a sacred Feast, wherein the faithful, receiving the Body and Blood of our Lord, have communion one with another. (1 Cor. x. 17.)

[The invocation of saints is not commanded as a duty necessary to salvation for every Christian.²]

¹ On this point the Orientals reserved their judgment, on the ground that they had not studied the question. Dr. von Döllinger and Bishop Reinikens expressed themselves as fully satisfied of the Anglican, as they were of the Roman, succession.

² Deferred for the consideration of the next Conference, the Orientals not being prepared to come to a decision upon it.

RESOLUTION.

That a Committee of five be appointed for the further consideration of the Article on the Eternal Procession of the Holy Ghost, and of other questions deferred by the Conference—the Committee to consist of one member from the Old Catholics of Germany, one from Russia, one from Greece, one from England, and one from America.

FURTHER DECLARATIONS AS TO OLD CATHOLIC DOCTRINE AND DISCIPLINE MADE BY DR. VON DÖLLINGER DURING THE CONFERENCE.

1. I am empowered by my colleagues in the Old Catholic movement to declare that we do not consider ourselves bound by the decrees of the Council of Trent, that we have rejected some of its teaching, and that its œcumenicity cannot be defended.

2. The Old Catholics agree in principle with those parts of the Church which have maintained the undoubtedly primitive discipline of the Catholic Church of giving at the Communion both the Bread and the Wine. Its restitution is with them only a question of time. They await the fitting moment when by synodical action the ancient discipline can be restored among them.

STATEMENT OF THE BISHOP OF PITTSBURG.

It is understood that these propositions coming from Dr. Döllinger and his associates in the Old Catholic community, bring out only *some* of the points on which we hope for concurrence, more wide as time goes on, among believers, and that the propositions on some of the points are limited in their expressions of the doctrine, though true as far as the propositions go. That this Conference and its agreements aim now at the promotion of intercommunion, and do not profess to have completed a doctrinal basis of agreement, but to manifest the brotherly concurrence, of those here assenting to the propositions, in the truths so far as they are expressed; and in the hope and prayer that our Lord may speedily make all His members to be of one mind and one heart, in the communion of His Holy Catholic Church.

JOHN B. KERFOOT, D.D., LL.D., Bishop of Pittsburgh.

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